HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

The Chaplain

In this issue:

WHAT PROTESTANTS BELIEVE ..... *Hugh Thomson Kerr*

LIVING ON THE AFTERSHINE ..... *Herman J. Kregel*

RELIGION AND SCIENCE JOIN FORCES ..... *Ken Hughes*

THE WAR OF IDEAS ..... *J. Blanton Belk*

CHRISTIAN, SOLDIER, FRIEND ..... *Frank B. Gigliotti*

RECLAIMING OUR CENTURY ..... *George Heaton*

WASHINGTON PILGRIMAGE ..... *H. L. McGill Wilson*

SPIRITUAL RETREATS

Also:

CONTRIBUTORS

THEY SAID IT!

AT YOUR SERVICE

VOICE OF THE READER

NEWS BRIEFS

SERMON ILLUSTRATIONS

BOOKS

EDITORIAL

THOUGHT-STARTERS

May-June, 1950

A JOURNAL FOR PROTESTANT CHAPLAINS

Published by

THE GENERAL COMMISSION ON CHAPLAINS
122 Maryland Ave., N. E., Washington 2, D. C.

BISHOP CHARLES W. FLINT
Chairman, General Commission on Chaplains

THE REV. EDWARD D. GRANT, D.D.
Vice Chairman

THE REV. CALVIN H. WINGERT, D.D.
Vice Chairman

THE REV. ANDREW R. BIRD, D.D.
Treasurer

THE REV. R. H. MUELLER, D.D.
Secretary

THOMAS A. RYMER
Director

All contents copyrighted, 1950, by The General Commission on Chaplains and may not be used in any way, except by chaplains, without permission. Single copies 25 cents; $1.25 a year to civilians.

Address all communications affecting this magazine to Editor, THE CHAPLAIN
122 Maryland Ave., N. E., Washington 2, D. C.

ay-June, 1950

VOL. 7

THE Chaplain

No. 3

Articles

WHAT PROTESTANTS BELIEVE ..... *Hugh Thomson Kerr* 3
RELIGION AND SCIENCE JOIN FORCES .. *Ken Hughes* 11
CHRISTIAN, SOLDIER, FRIEND ..... *Frank B. Gigliotti* 22
WASHINGTON PILGRIMAGE ..... *H. L. McGill Wilson* 25
SPIRITUAL RETREATS 34

Sermons

LIVING ON THE AFTERSHINE ..... *Herman J. Kregel* 7
THE WAR OF IDEAS ..... *J. Blanton Belk* 15
RECLAIMING OUR CENTURY ..... *George Heaton* 24

Departments

CONTRIBUTORS 2
SERMON ILLUSTRATIONS ... 10
THEY SAID IT! 14
BOOKS 30
THOUGHT-STARTERS 35
AT YOUR SERVICE 37
VOICE OF THE READER ... 40
EDITORIAL 42
NEWS BRIEFS 43

Editor: THOMAS A. RYMER
Managing Editor: LAURA A. GIBBS
Circulation Manager: PATSY S. F. MARSHALL

CONTRIBUTORS

. . . to this issue

The Rev. Hugh Thomson Kerr ("What Protestants Believe," page 3) of Pittsburgh, Penna., is pastor of the Shadyside Presbyterian Church, having served this congregation since 1913. He is the author of many books; a pastor beloved by his church and a faithful herald of the Gospel.

Chaplain Herman J. Kregel ("Living on the Aftershine," page 7) was ordained in 1935 by the Reformed Church in America. He is a graduate of Elmhurst Junior College, Central College, and Western Seminary (Holland, Mich.). Before being called to active duty in 1940 he served the Forestville Reformed Church, Ringle, Wis. In 1941 he was assigned to the 1st Cavalry Division, Fort Bliss, Tex., with which organization he remained for several years, accompanying the Division to the Far East Command.

In 1948 Chaplain Kregel was assigned to his present post at West Point, N. Y. He holds the rank of Major in the Regular Army.

Dr. J. Blanton Belk ("The War of Ideas," page 15) was educated at Davidson College, the University of South Carolina, and Columbia Theological Seminary. He received the Doctor of Divinity degree from Rollins College. During World War I he was Commanding Officer of the 8th Anti-Aircraft Battery for 14 months in France.

Dr. Belk's widely read book, *Our Fighting Faith,* is now in its second edition.

Dr. Gigliotti ("Christian, Soldier Friend," page 22), a retired Presbyterian minister, was born in Italy. He was six years old when his parents brought him to America. Educated here, he returned to Italy for post-graduate study. For some years he owned and operated a newspaper in Rome.

In World War I Gigliotti was cited by Gen. Pershing for distinguished service with the First Division of the A.E.F. in France.

In addition to his work as a minister, Dr. Gigliotti has held many political, social service, and fraternal positions. He organized the American Legion in Italy and has been active in veterans' affairs, serving as Chairman of the National Rehabilitation Commission of the regular Veterans Association of the United States.

Dr. George Heaton ("Reclaiming Our Century," page 24) holds degrees from Denison and Georgetown universities and Southern Baptist Theological Seminary. In addition to serving several pastorates in the South he has been on the Social Service Comn. of the Southern Baptist Convention, University Christian Mission, and the National Preaching Mission.

H. L. McGill Wilson ("Washington Pilgrimage," page 25) interrupts his series of articles on the chapels of America's seminaries to present an article for chaplains who visit the nation's capital and will wish to see some of the beautiful churches of Washington. Mr. Wilson has completed a work on New York churches entitled *The Naves of New York.* He is now writing a second book on the churches and synagogues of American cities, to be entitled *The Naves of a Nation.*

What Protestants Believe

By Hugh Thomson Kerr

(Minister, Shadyside Presbyterian Church, Pittsburgh, Pennsylvania)

THE big word in our religion is the word *Christian*. The big question is not what do Protestants or Roman Catholics believe, but what do *Christians* believe? And the big question is easy to answer. Christians believe in the Lord Jesus Christ as their Saviour and Lord, and seek to follow Him in all things. But Christianity as a religion has expressed itself in creeds, in institutions, in church life and work, and has become quite a complex affair. As a result of a long history Christianity has expressed itself in what may be called distinct patterns. While these patterns have much in common they are nevertheless different expressions or interpretations of the Christian faith.

There is (a) the Protestant pattern which claims that in all questions of doctrine and of life the Bible is the final authority. Protestants appeal to the Bible in all discussions and disputes regarding conduct or creed or church. There is (b) the Roman pattern, known as the Roman Catholic Church, which is governed by a hierarchy, the supreme authority being the Pope of Rome, and which claims exclusive authority over the souls of men. There is (c) the Greek Catholic pattern, known officially as the Holy Orthodox Catholic Apostolic Church, including in its area of special influence Greece, Russia, the Balkan States, and the Near East.

These three churches—the Protestant, the Roman or Western, the Greek or Eastern—profess the faith set forth in the general creeds of Christendom, commonly called the Apostles' Creed and the Nicene Creed. They each claim to be Catholic, that is universal, and all—Protestant, Roman and Greek—believe

In God the Father, maker of heaven and earth;

In Jesus Christ, His only Son, our Lord;

In the Holy Spirit, the Lord and Giver of life;

In the Holy Catholic Church;

In the communion of saints;

In the forgiveness of sins;

In the life everlasting.

These truths are the common possession of all Christians and no one church has exclusive claim upon them. These fundamental teachings of the Christian faith Protestants believe, and they seek to translate them into character and conduct.

History

It has often been pointed out that all religions have a tendency to drift from their early loyalties. Like a river that absorbs something of the soil through which it flows, so a religion assimilates to itself customs and practices of the area or historical period where it has taken root. This is true of such religions as Buddhism, Hinduism, Mohammedanism, and it is also true of Christianity. Our soldiers and sailors who have been in many

places have seen the same religion differently expressed in far separated lands. The Christianity of the Middle Ages, both in the Roman and the Greek churches, was different from early Christianity and from the Christianity of today. Practices were incorporated into the Church which had no New Testament authority. These customs and practices greatly disturbed many devout Christians in the sixteenth century when the religious revival known as the Reformation shook the Church in the West to its foundation. No such revival took place in the Eastern Church. The revival within the Western Church created what is known as Protestantism.

The name *Protestant* implies that the churches of the Reformation, led by men like Martin Luther and John Calvin, "protested" against customs and practices of the Church which were contrary to the teaching of the New Testament. They demanded a return to the simplicity and purity of early Christianity. They themselves were Roman Catholics appealing for revival and reform within their own church. When this was denied they formed themselves into Christian fellowships or churches, calling themselves Evangelicals and later, Protestants. While the name *Protestant* came into use in the sixteenth century, the Protestant position then proclaimed was not new. It was a definite return to the simplicity of the Christian Gospel as set forth in the New Testament. The Reformation was not a detour from the main highway but a return to the highway. It was an act of loyalty to the Gospel on the part of representatives of the then existing church who were convinced that the church of that day had departed from the truth made known in the Christian revelation.

Let this fact, then, be clear. Protestantism is no recently created religion but the continuation of true Apostolic Christianity. It did not begin with Luther or Calvin. It began with the Gospel. It began with the life and death and resurrection of Christ. It began when the early Church began, and when the Church departed from the simplicity of early Christianity this revival re-established the simplicity and centrality of the Gospel. When, therefore, the question is asked, What do Protestants believe? the answer is, *Protestants believe what the New Testament and the early Church teach and proclaim.*

The Bible

Protestants believe in the Bible. They make their appeal not to the Church, not to priest, bishop, pope or patriarch, but to the word of God found in the Scriptures of the Old and New Testaments, the only infallible rule of faith and life. Protestants believe that the Bible needs no other interpreter than the Holy Spirit. They believe, however, in the best scholarship as an aid to the interpretation of the Scriptures. They have labored earnestly to put the Bible into the hands of the people in their own language. Believing that Bible study is necessary to Christian living they have sought everywhere to teach people to read the Bible for themselves. The first task of Protestant missionaries has been to give the people the Bible in their own language and to teach them to read. Protestants, therefore, have been the pioneers in Bible translation and have organized and supported the great

world-encircling Bible Societies. This is a fact worth thinking about. No prayer book, valuable as it may be, no symbolism of the cross, no crucifix, no formal recitation of a creed, no authority of church or council, can take the place of the Bible. The Bible, read under the guidance of the Holy Spirit, is the Christian's authoritative guide. Protestants therefore claim that they truly represent and interpret Christianity as it is set forth in the Bible. They hold that anyone who will read the Bible prayerfully, with the aid of the best scholarship, will reach the conclusion that Protestantism honestly interprets the teachings and conforms to the practices of early Christianity.

The Gospel

Protestants believe in the Gospel. The Gospel is good news. It is good news about God. It is good news about man. It is good news about sin. It is good news about life. It is good news about death.

The good news about God is that He is our Father, which is Jesus' favorite name for God. The good news about man is that he is a child of God, made in the image of God, free, immortal. The good news about sin is that sin can be forgiven. If we confess our sins, God is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. This is direct action. God's forgiveness is full and free to all who turn to Him in sincere repentance. It is not conditioned on good works, or merit, or penance, or the prayers of saints, or the words of preacher or priest. It is God's good gift to men, for forgiveness means not the avoidance of penalty but restoration to favor. It is God who saves. It is Christ who died for us. No man can save himself. The Church cannot save him. The sacraments cannot save him. God alone can save.

The Church

Protestants believe in the Church. They believe that the Church was founded by Jesus Christ himself. He is the head of the Church. The Church is His body, i.e., the instrument through which His purpose is carried out in the world. The Church is not primarily an organization or an institution, but a society of believers, a brotherhood, a fellowship of the faithful. The Church is the people of God. Where Christians are gathered together in the Name of Christ, there is the Church. Protestants believe that every man has direct access to God through Christ. They believe in "the priesthood of believers," holding that every Christian has immediate, direct, personal and effective approach to God through Christ. This does not mean that Protestants do not hold in high esteem pastors and priests who have been ordained to the Gospel ministry, but it does mean that wherever the Gospel is truly administered, there is the Christian Church.

The State

Protestants believe in Democracy. Protestant countries tend to be democratic countries. Fascism does not flourish in such Protestant soil as that of the United States, Great Britain, Canada, Australia, Holland, Norway. In Germany freedom of worship was denied in order that Fascism could succeed. Protestants believe in freedom. Their influence helped to write freedom into the Declaration of Independence. They believe in a free Church that will not tolerate dictation

by the State. They believe in a free State that will not tolerate dictation by the Church. They believe in democracy because they believe that God alone is Lord of man's conscience. They believe in democracy because God has endowed man with certain inalienable rights such as life, liberty and the pursuit of happiness. No state can take these rights away, and no church nullify them. They are God-given and inalienable. It is this faith which demands for all men everywhere open books, open schools, open courts, open churches, open assemblies. If you are a Protestant, the liberty you claim for yourself must be extended also to all other men. If you are a Protestant, no state, no church, no party can control your voice or your vote. If you are a Protestant, you must be tolerant of all other sincere types of religious experience and you must not deny to others that same freedom of worship which you claim for yourself. If you are a Protestant, you cannot transfer your responsibility for your salvation to any individual or any church. You must make your own choice. You cannot surrender your soul to any one but to the Lord Jesus Christ. You must swear allegiance to Him and to Him only.

Beneath denominational differences, which belong to Protestantism and which are frequently mentioned to its discredit, there is an inner spiritual unity not born of compulsion or constraint but rooted in an unswerving loyalty to the Christ who is both Saviour and Lord. To believe in Him, to love Him, to follow Him, to serve Him—this is the Christian creed and this is the Protestant faith. Protestantism exalts the greatest word ever spoken to men. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

This article is reprinted by permission of the Department of Evangelism of the Federal Council of the Churches of Christ in America. Special rate to chaplains for this article in an attractive booklet is $1.50 per 100 copies including postage.

A New Spiritual Sense

Many who read the words of Scripture do not see in them a revelation of spiritual truth; just as many who saw Christ in the flesh did not see in Him a revelation of God. For the discernment of spiritual truth the inward illumination of the Spirit of God is an essential requisite. The Spirit's presence in the heart develops a new spiritual sense which enables one to see behind the veil of the phenomenal and discern the spiritual meaning in the material symbol the divine idea in the human words. This new spiritual sense, which is sometimes spoken of as a sixth sense, opens up a new world—a world of which this mundane sphere is but the shadow. "Eye hath not seen, nor ear heard neither have entered into the heart of man the things which God hath prepared for them that love Him"; prepared here and now, and not in some distant and future heaven.—JAMES M. CAMPBELL in *The Christian-Evangelist*

TEXT: *My people are destroyed for lack of knowledge.* (Hosea 4:6)

Living on the Aftershine

BY HERMAN J. KREGEL

(United States Military Academy, West Point, New York)

We congratulate Chaplain Kregel of West Point for the distinction of having one of his sermons chosen as the first of a series of Selected Sermons to be carried in THE CHAPLAIN. As token of our appreciation he will receive his choice of books reviewed in THE CHAPLAIN.

CARLYLE, one of England's greatest historians, once apologetically remarked about his own religious faith that he was living on the aftershine of his father's religion. A churchman hearing the remark is supposed to have said, "That's well and good, but when the next generation comes along and tries to live on the aftershine of the aftershine, it will be pretty thin stuff."

I wonder if many of us aren't forcing our children to try to coast along on the aftershine of the aftershine—and while doing so, still have the effrontery to wonder why our whole society seems to be at such odds and ends without any apparent sense of duty, destiny, or direction.

Last week I listened to a lecture by Dr. Strecker, the eminent psychiatrist from the University of Pennsylvania. Running like a scarlet thread through the fabric of his lecture was his concern over the evidence he had found, as a result of his studies, of man's loss of faith. As someone else who heard the lecture remarked, it was difficult at times to tell whether this great psychiatrist was a preacher or a member of his own profession. No clergyman could have decried the evidences of lack of faith more eloquently than he did.

There was a day when our society was relatively stable and stationary. People were born, reared, and died within the radius of a few miles. Human roots dug deeply into the local community, resulting not only in a sense of permanence and continuity, but also confidence and a sense of security. Part and parcel of all that was the religious conviction and certitude of the people. Perhaps their faith seemed narrow and sectarian, as it undoubtedly was in many respects, yet it was a faith and certitude that carried most of them over the hurdles of fate that crossed their paths. Most of those folks belonged to a church, tried to live up to its teachings, and possessed a sense of personal confidence and power that is lacking in the personalities of many of us today.

No doubt the names of most of our adult military personnel are carried on the rolls of some church somewhere in the United States, but in the passing from state to state and station to station the vitality of a working faith has thinned out considerably in the lives of our friends—

and perhaps also in our own. Most of us still carry a large measure of the faith of our fathers buried in some deep pool of our personalities, but it must be confessed that many of us are not giving too much attention to the planting and nourishing of a living faith in our children. I'm convinced that it isn't being done deliberately for the most part, but I'm afraid it's happening just the same.

Religious faith is something that requires not only an original acquisition and acquiescence on our parts as individuals, but a constant rekindling and revitalizing as well. We must realize that we cannot pass on to someone else what we don't possess ourselves; nor is it probable that we can pass on more than we ourselves possess. Perhaps we think we have enough of that ambiguous something or other folks call religion—at least enough to keep us going contentedly and happily so long as everything goes well. But if we don't have enough to share with others, we haven't enough to meet our own needs when life becomes more difficult.

Religion works best for people when they constantly and consistently replenish their faith. Draw money out of the bank too often and unless it is replenished from time to time, the day will come when there's no money left—not only for our children, but for ourselves as well. A single religious experience years and years ago, without any rekindling, may prove inadequate just when we need it most. If we refuse to strengthen our grip on religious values, and fail to fortify our faith, we will wake up empty-handed in the hour of need—and in the meantime a whole generation stands in grave danger of complete paganization.

Centuries before the time of Christ one of the prophets in Israel looked around at the state of religion in his own land, and from the depths of his heart there was wrung the cry, "My people are destroyed for lack o knowledge." In his day the fathers had let their faith falter and grow dim through disuse and malpractice and there grew up a generation tha knew not God and found itself on the verge of spiritual bankruptcy. History has a way of repeating itself time afte time, and the most fortunate thing in the whole world is the fact that God' memory and love are even greate than our forgetfulness and failure.

Spiritual Nomads

We who are in the Army are par ticularly vulnerable to the danger o spiritually disinheriting our children Most of us have cut our roots and th cords that bound us closely to th homes and churches from which w have come. Too often we have be come spiritual nomads, pitching ou tents wherever our duty assignment have led us. We busy ourselves wit almost everything except our spiritua self-improvement and the deepenin of our Christian faith. We may hav enough of a backlog and carry-ove spiritually to last us as individual but we have lost both the techniqu and content of faith to pass on to ou children.

Sending our children to Sunda school, which is usually done mo zealously on the average Army po really isn't enough. In those mo formative years of childhood wh more lasting imprints are made o personality than at any other time life, the average Sunday school se sion isn't anywhere nearly enoug And even if it were adequate, witho

the backing up of a spiritual home the lessons learned on Sunday will hardly prove lasting. In the Sunday schools we try to teach our children how to pray—yet how much opportunity for practice is afforded even in the best and most spiritual of our homes? We teach them stories of the Bible and to read its pages, but how often is the Bible opened as a book at home? For that matter, we stand in grave danger of raising a crop of literary illiterates, if nothing else, for without more than just a passing knowledge of the Ten Commandments and the Beatitudes and the Christmas story it's impossible to understand the best of our English literature of the past four centuries.

If the truth is confessed, I wonder how many of us must not admit that we have been all but throwing away our children's birthrights for the mess of pottage of more material and tangible things? We have been too busy to strengthen and increase our own faith, and to give proper religious training to our children in our homes. The aftershine of our aftershine is going to be pretty thin stuff for the confused and hazardous world that tomorrow promises to be.

I am not going to become melodramatic and relate a lot of tear-jerking stories at this point, but God forbid that the time will ever come when our children shall damn us for teaching them how to make a living without having taught them how to live.

We who move from post to post and traipse across the whole world in the service of our country as well as those who never leave their home communities can possess a sense of permanence by putting our trust and confidence in the city made without hands, whose builder and maker is God. Our Army chapels, wherever they may be and no matter their type of architecture, still point their spires to the skies like beckoning fingers pointing the way to God. But an empty chapel on Sundays becomes almost a shallow mockery.

Of course, we DON'T have to go to church to be Christians or to have faith in God, but going to church and taking our family with us can help a lot to deepen our spiritual understanding so we can better share and pass it on to others. Few of us in America, no matter how cynical we may profess to be, would care to live in a community that has no church at all, yet for all the support that some of us give that day could come all too quickly.

We need the church and the church needs us. We need the church to fan the dying embers of faith within our hearts to a glowing flame of love. The church needs us to keep it going so it can serve us and others. And greater still, our children need both us and the church together. Every man in the final analysis will have to determine whether his children must go empty-handed through life because all he has left as a spiritual heritage is the aftershine of the aftershine. Whether that's enough must rest on the conscience of each of us.

Let it never be said that to our grandparents religion was an experience, to our parents it was a tradition, and to us it is an inconvenience.

—Rolland N. Dutton in *Missions*

SERMON ILLUSTRATIONS

Religious faith is continuous and identical in quality with the faith men have in their daily enterprises. When a man sets about building a house, he exhibits faith in the plans for its construction, in the materials to be employed, in the competence of the workmen engaged, in the rock foundation upon which it is to rest, and in the comfort it is to afford. He cannot possibly know beforehand that all these factors will cooperate smoothly. He must take some chances. Any insurance he buys against fire or accident is evidence of his faith, for if the world were perfectly dependable he would need no insurance, and if it were entirely unsafe no insurance would be effective.

—Edward Scribner Ames

Is not the Bible one of the most realistic books in the world? Pick out, if you can, a single area of human life about which the Bible does not talk candidly. No modern war diary can be much more realistic than the Bible is in many a passage about the brutalities of battle. As for human abnormalities, have you recently read Paul's catalogue of the pagan vices in the letter to the Romans? Or if you have thought that the Bible is a book of wishful thinking, have you read the way the early Christians used to cheer themselves with memories of the heroes of the faith who were stoned, sawn asunder, slain with the sword? Or if anybody supposes that the religion of the Bible in its origin is sentimental, let him read the story of the crucifixion. That starting point and abiding center of Christianity should assure us that when it comes to realism the Bible overpasses us.

—Harry Emerson Fosdick

Christianity came to birth because that which was said "by them of old time," and the way in which it was said, was orientated to the dawn of "a more excellent way." The outward props that had supported the religiously orthodox and had become identified with religion were challenged by one who insisted that "the life is more than meat." Jesus shifted the emphasis from things outward to things inward. He went beyond forms to facts, beyond symbols to values symbolized. He broke the earthen vessel to save the treasure. He brought his faith in touch with life's realities, paid the price that they demanded, and has left his cross as an eternal protest against our easygoing conventions and a constant challenge to those convictions which spring from within. This did not destroy religion. It fulfilled it.

—Harold Cooke Phillips

One day, so runs a famous story, England woke up and found that the Bible was gone. Not only the book itself, but all trace of its influence and every echo of its music, had been erased from life. The result was appalling. A great literature became well-nigh unintelligible. Shakespeare was almost unreadable. The gorgeous pages of Ruskin looked like a moth-eaten tapestry. Everyday speech stammered and faltered. Well, something like that has actually happened, and it is the greatest calamity of the last hundred years. The Bible is not actually lost, but it is unknown.

—Joseph Fort Newton

Religion and Science Join Forces

By Ken Hughes

THERE was a time when science fought religion—a long, rugged battle—in back yards, schoolrooms and courtrooms. Evidence of the fight is the widely known Scopes trial. Statesman William Jennings Bryan stoutly defended the Bible, while criminal lawyer Clarence Darrow argued for science. "Never the twain shall meet!" thundered the opposing factions. Can the impossible happen?

Apparently it can, for science and religion have put away their boxing gloves for a working partnership. Keeping step with this new trend and linking the two forces are four unique 16 mm. sound-color films, winning rave notices throughout United States and many foreign countries.

Strangely enough, these unusual films didn't roll off any fast production line of a major Hollywood studio specializing in trite "boy-loves-girl" sagas for the 16,788 movie theaters in this country. Known as religious-scientific features, the film creations were produced by the Moody Institute of Science in a small, well-equipped studio—reconverted Masonic Temple—in West Los Angeles.

While all four films—"God of Creation," "God of the Atom," "Voice of the Deep," and "Dust or Destiny"—are far removed from the Hollywood commercial product, they show plenty of modern-day appeal. Contents include everything from bats flying by their own radar to atomic bomb explosions.

Here and abroad, almost a million people during one short year crowded into high schools, universities, and military bases as well as churches to glimpse the films. Television networks, including ABC covering the Middle West, grabbed the chance to screen the unique creations for their fans.

U. S. servicemen had their inning when Wayne Hebert, a film representative from Moody Bible Institute, showed the productions to 70,000 G.I.'s in 50 air bases. Chaplains of all faiths acclaimed the films. One chaplain wrote, "The pictures stimulated my personnel much like an old-time revival. They reached areas of thinking and feeling among my men no amount of speaking could have touched." At least one command reports an increase in chapel attendance and decrease in V.D. rate among its men. Now the films are part of the U. S. Air Force personnel's indoctrination.

Hebert bundled up the four films, grabbed a plane, and recently toured air bases in Europe and Africa. The trip was arranged by supervisory chaplains, representing overseas commands, as part of President Truman's world-wide Character Guidance program for servicemen.

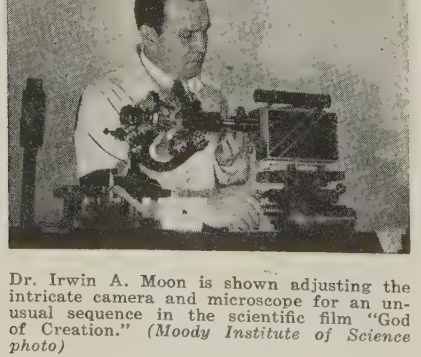
No less sensational is the presentation of the films in England, Sweden, Germany, India, China and dozens of other countries. Sound tracks are translated into native languages. Among the films with foreign sound tracks is "God of Creation," which has ten translations. The film shows

God's minute handiwork in the universe, from a fuzzy caterpillar emerging from its shell into a bright-winged butterfly to a tiny green bud unfolding into a richly tinted blossom. Through lapse-time photography days of plant growth are seen in matters of seconds.

The spiritual impact of these "canned missionaries," especially on foreign audiences, is revealed in a letter from the Reverend Jacques Blocher: "We thank you most heartily for the marvelous tool you have put in our hands. It means more to our country than the millions of the Marshall Aid."

As timely as the Marshall plan is another film, "God of the Atom." Audiences gasp as roaring waterspouts leap out of the ocean following awesome explosions of the atomic bomb set off at Nagasaki and Bikini with terrifying significance. Adding to this realism is the story of the three atomic blasts described by eyewitness Lawrence Johnston. To people who wonder what atomic power can do this film offers indisputable proof in sight and sound.

Equally captivating is the account



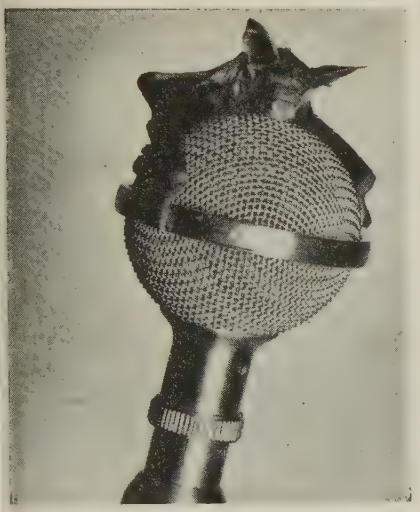
Dr. Irwin A. Moon is shown adjusting the intricate camera and microscope for an unusual sequence in the scientific film "God of Creation." *(Moody Institute of Science photo)*

of findom's strange inhabitants in "Voice of the Deep." The super cas includes garibaldi, shrimp, porpoises and croakers from the briny deep who perform before underwate cameras. Through hydrophones (un derwater microphones) the sea actor scream, screech and even cluck lik barnyard chickens—proving old ma Neptune might be deep, but he i far from "silent."

The idea for the undersea opu stemmed out of research by the U. S Navy during the last war. Hydro phones draped across Chesapeake Ba recorded underwater sounds. Ever noise, from a whisper to a roar, se lights blinking on the control pane manned by vigilant Navy men o the east coast listening post. On night the board flashed with mor lights than a bunch of neons in Time Square. Enemy submarines! Warn ings went out to ships. Searcher went over every inch of the bay an found, instead of submarines, a schoo of noisy croakers at the "mikes."

Thus, "talking" fish were dis covered—and so was a germ of a idea for the film. As we need under sea ears to hear under water, th film "Voice of the Deep" attests tha we also need spiritual ears to hea God's voice.

Illustrating a fresh slant on th problem worrying educators fo years—Does science agree with th Bible?—"Dust or Destiny," most re cent religious-scientific productio attempts to awaken mankind from hi religious lethargy through such thing as the unerring homing instinct o the pigeon; the nonstop flight of th Pacific plover, a bird that flies th "beam" from Siberia to Hawaii an changes his suit to fit the climate; th radar secret of the bat's night flyin



Sitting on top of the world may be the dream of this bat, but actually he is being used for a series of laboratory experiments unfolding the bat's radar secret to night flying. *(Moody Institute of Science photo)*

Audiences admit their scalps tingle because of another exciting sequence in "Dust or Destiny" showing scenes of the human body. The intricate nerve system of the body is revealed as it heats, cools, lubricates, and communicates. Almost hair-raising are close-ups of an actual operation on a thumping human heart. Dramatically this episode shows the wonderful mechanism of the heart which beats one hundred thousand times daily, or more than two billion times during a lifetime, without being overhauled.

To "shoot" the bat sequence Moody Institute of Science cameramen explored dim, desolate caves in Texas and California to capture bats for studio research. There they picked up their star performer, Mickey, a baby who fell from his mother's protective wing. Temperamental Mickey was put on a choice bat's diet back in the laboratory—insects, bugs, and worms—but he politely turned up his nose. Nothing less than milk from a doll's bottle would do.

The California grunion run is another outstanding feature in "Dust or Destiny." Photographed on the beaches of Malibu, LaJolla, and Long Beach, California, millions of these small silvery fish flip upon the beach at high tide to lay eggs, and then return to the sea on subsequent waves. After being fertilized the eggs lie in the wet sand for about two weeks, until the salt water from another high tide hatches the eggs and washes the young fish into the ocean. The miraculous timing, which is as uncanny as the spawning, requires split-second action—or death results. Special lapse-time photographic equipment recorded the actual growth of the eye, heart, tail and other parts of the grunion within the egg before hatching.

A thrilling story in itself concerns the birth of the films and the man responsible for them—Dr. Irwin A. Moon. A fiery young scientist-evangelist who enlisted the aid of science to strike home the Bible message, Moon started this new approach eleven years ago in lectures he called "sermons from science." He made his biblical applications by revealing such scientific phenomena as the growth of crystals, by inhaling helium, or by means of electronics—shooting 1,000,000 volts of electricity through his body, enough to raise his temperature to a dangerous 104 degrees. Even though he couldn't sleep the nights immediately following this demonstration because of his nerves, he was sure that his application penetrated the shell of many religious skeptics.

Moon became so successful in this

new religious approach that he was invited to the Golden Gate Exposition in San Francisco for two successive years. His alma mater, conservative Moody Bible Institute, heard of his influential work and offered him backing for a wider ministry in military camps throughout the country. He took the offer. His evangelistic techniques continued to grow. Finally he got the idea of putting "sermons from science" on motion picture film. Thus began a west coast subsidiary—Moody Institute of Science in Los Angeles.

With equipment Moon had gathered through the years and stored in almost every room of his house, and some later obtained through war-surplus, he was able to set up a modern laboratory and produce pictures of technical excellence that were looked upon with awe even by Hollywood producers. Offers to purchase rights for his ideas began to pour in, but Moon turned them all down. To date he has produced four religious scientific films on limited funds that amaze secular film men. Together the films have been translated into 15 foreign languages and are distributed around the world.

Churches that once frowned upon movies are now showing Moon's pictures with enthusiasm; service camps, universities, and colleges that once believed religion and science were divorced for eternity are one by one changing their hypothesis and saying the two are united, thanks to Dr. Moon's religious-scientific films.

And as one person has said, "The films are pointing thousands to a personal God."

(Films are available to churches and chaplains without charge. Address Moody Bible Institute, 153 Institute Place, Chicago 10, Illinois.)

THEY SAID IT!

● *An apt quotation is oft as good as an original remark*

If men would consider not so much wherein they differ, as wherein they agree, there would be less of uncharitableness and angry feeling in this world.—Addison

Men are drawn irresistibly to great causes and high purposes.
—John D. Rockefeller, II

Put yourself in the other fellow's place, and you will have freed your soul from the spirit of caste.
—Stephen S. Wise

Every man carries with him the world in which he must live.
—F. Marion Crawford

The fate of our destiny, of our happiness, and of our security, rests upon . . . disciplined men, responsible men, and courageous men, moral men, humble men, tolerant men.
—Louis Johnson

A certain amount of opposition is a great help to a man; kites rise against the wind.—Thomas Carlyle

Every job has drudgery, whether it is in the home, in the professional school or in the office. The first secret of happiness is the recognition of this fundamental fact.—M. C. McIntosh

The most difficult part of getting to the top of the ladder is getting through the crowd at the bottom.
—Arch Ward

TEXT: *Make me as one of thy hired servants.*—Luke 15:19

The War of Ideas

BY J. BLANTON BELK

(Minister, St. Giles' Presbyterian Church, Richmond, Virginia)

IDEAS are powerful things. Two of them are battling now for world control. The forces of materialism are organized on a world front. The free spirit of man is under attack as never before in many centuries.

An aviator was shot down over London. His brother said he was fighting for the homes of the poor people of East Ham—he couldn't bear to see so many houses laid flat by the German blitz. But what of the homes in America laid waste by divorce? Bitter feelings and infidelity are more destructive than bombs. Starving children abroad present a tragic picture. But what of the emotionally starved and frustrated children who come from broken homes with two strikes against them when they are born! War criminals go to their death in Germany. But what of the Senate's investigation of graft and waste at home? High commands aimed their military might at industrial centers. But class hatred and selfishness have scuttled American production.

During the military struggle even our children had maps on which they could plot the positions of our advancing armies. It isn't so simple to plot the line of the moral battle. But the issue is more important. To lose our own national character while fighting for freedom! To become enslaved by lust and greed while winning the war of arms! To suffer defeat through division and hate while trying to unite the nations.

We have lived in a generation of world surprises. Unbelievable events have dulled our capacity to be startled. So we are not surprised that six million criminals are abroad in the United States, or that juvenile delinquency has reached an all-time high. Or that sixty millions now are regularly using alcohol. No, such things do not surprise us. But the climactic surprise might well be for us suddenly to discover that having won a military victory abroad, we had lost the battle for the soul of our own country here at home.

Materialism does not fight always in the open. It infiltrates and uses fifth-column tactics. It blinds and spreads confusion. It works in good people as well as in evil people. It permeates a country's educational system. It sneaks into the church and divides. It masquerades behind "fronts." It discredits leadership. It raises false issues. It encourages the young to fling away discretion, to scorn discipline, and to look contemptuously at moral codes. It stirs up class hatred and racial prejudice. It inculcates in every one a philosophy of "Gimme." It makes the palm itch, and tempts with easy money. It thrives on soft and indulgent living. It hates God and seeks to marshal the energies of a nation. Its aim is nation

and world control. It has become rampant today, and is organized behind national ideologies—just when the most destructive power known to man has been put into our hands.

Of course it is an old struggle. It began in the Garden of Eden. It built a golden calf at Mt. Sinai. It plotted successfully at the trial of Jesus. It has emerged at a thousand points in history. But never before has it been able to organize the millions on such a world front. The breakdown of individual faith and character on a colossal scale has crystallized now into a war of ideas that is splitting the planet into two armed camps. The fighting may not be with guns. Bullets cannot destroy a wicked idea. The democracies must give the world an inspired ideology and a fighting faith or perish. But the war is on!

The Rise of the "Isms"

In 1917 there were two men in Europe with burning hatred in their hearts. One was a corporal in the German army. His hatred of the democracies was so intense that for a while he actually lost his sight. The other was being secretly guarded by the Gestapo in Switzerland. His name was Lenin. The military strategists of Germany had this man carried to the Russian border in a sealed car under heavy guard. They felt he could produce a revolution behind the czar's army. And they were right. Lenin changed the character of his country forevermore. He decided to replace the rule of one class by the rule of another. He loathed the wealth and pomp of the czars. He hated the luxury and indolence of the sated upper class. "He saw high society urging Christian ideals upon the masses and accepting the morals of the barnyard for themselves." * He saw starvation and poverty against the background of selfish indifference. His dynamic energy has not often been equalled. His revolution swept the country and a cruel and godless dictatorship rose above the ruins of a decadent social order.

Communism sent a chill of horror throughout Europe. The peasants' weapons have often been pitchforks. The owning class was simply liquidated. The cultured intelligentsia were sent either to their graves or to Siberia. Fifteen million Russians were put to death. No wonder all Europe trembled! The idea of one man got legs—millions and millions of legs—and all the world began to be afraid.

Down in Italy an adventurer saw his opportunity. In the face of such a threat he offered the terrified bankers, industrialists, editors, and government officials a program. "The answer to communism," he said, "is fascism." They had no other plan. They were like drowning men clutching at a straw. Supported by these powerful factors, this adventurer began to inspire the multitudes. He had strong lungs. He soon became the most powerful man in Italy. He could even snap his fingers in the faces of men who gave him power. Even the king grovelled at his feet. The nation was enslaved. Led by this false alternative an old and beloved country started down the road to ruin.

But not before the German corporal saw how to implement his own ideas. National socialism was also born out of the womb of fear. The church in Germany was hopelessly divided. Bitter disputes in high ecclesiastical circles made a united front impossible.

* *Ideas Have Legs*—Peter Howard—Cowar McCann

Unemployment had done its debilitating work. Promiscuity and homosexuality had ravaged the cities and universities. Bitter resentment against international injustice was fanned to white heat. The nation was bankrupt. The people were discouraged. For Hitler it was the moment of opportunity. He had a program to offer. With Lenin it was the rule of the masses. With Mussolini it was the dream of empire. But with Hitler it was the rule of the master race. Freedom was submerged and this nation too was enslaved. In a sense the people had asked for it. Dictatorship always moves into a nation on the waves of moral decadence.

The western democracies might well thank God that for a season the Nazi-fascist powers grappled with Russian communism. Save for this fortunate circumstance the liberty of the world might have been destroyed for generations to come. What the average American is now beginning to see is that these dictatorships are the same thing under different masks. No wonder that for a while in 1939 they joined hands, for they are cousins under the skin. There is no liberty where they rule. Labor unions are reduced to slavery. Wealth is confiscated. No man owns himself. Life becomes a living death. The free spirit of man sinks beneath the deadening tyranny of materialism. True Americans despise them both. They cut across everything we hold dear.

The military war is over. Nazism lies bleeding. Communism may hide its full intention behind an iron curtain. But what we are sure of now is this: A bad idea cannot be stopped by armies or navies. Dictatorship is very much alive and on the march. Tanks and battleships, airplanes and bombs cannot defeat a wicked idea. Only a better idea can do that. Do we have an idea?

A Better Idea

The answer is, Yes! It was born 1900 years ago. Then it gripped the hearts of a few. The Founder had said, "Ye shall know the truth and the truth shall make you free." He liberated men. He gave them a taste of freedom. It meant freedom within —freedom from fear, from hate, from greed, from the lusts of the flesh, and from the vanities of life. He freed men into glorious liberty. Even slaves found it. Women found it. Little children found it. One of the statesmen of that first century put it this way: "Stand fast therefore in the liberty wherewith Christ hath made you free." Christ's followers became the free men of the world. They gave to the word *freedom* its basic meaning.

"If the Son shall make you free, ye shall be free indeed!" they cried, as they took the message to the masses. People loved it. They stood ready to die for it. Even in an empire where, like Germany and Russia, the state became god, these followers of Christ were free. Their minds were free, their bodies were free, their souls were free. These liberated men and women dared to live in the very shadow of Nero's palace! Here was spiritual force! Here was a conquering philosophy that filled men with a passion and gave them a program. No wonder the Christian flag came to fly above the city of the Caesars! Here was the answer to every "ism."

For a thousand years this vital and revolutionary Christian idea was nursed within the bosom of the Church. At times even the Church

itself became dictatorial but the idea always emerged triumphant. Through every form of tyranny it has fought its way back to the front. Today it offers the only alternative to materialism.

Shortly after the Bible was translated into the Elizabethan English of the seventeenth century, King Charles I came down to the British House of Commons with an armed guard. He came to arrest five members who had offended him. He strode in and demanded to know where these men were. No one spoke. Actually a woman had tipped the offenders off, and they had paddled across the Thames a few minutes before. The angry king addressed the speaker, Mr. Lenthall, and ordered him to deliver his offending subjects. The speaker dropped to his knees, but refused to give any information, saying that he had "Neither eyes, nor ears, nor mouth, save with the permission of the House of Commons."

So at the very risk of life Parliament established the sovereignty of free people over kings and dictators. That was the last time a British king ever entered the House of Commons.

What Is America Doing With a Great Idea?

That was but part of the marching of the great idea. It crossed over to Jamestown. On June 20, 1610, a pastor stood among the ragged, half-starved pioneers and appropriated the words of God: "I will make of thee a great nation—and in thee shall all the families of the earth be blessed." The shell of an ancient Jamestown church still stands on the lonely little island down the river below Richmond. Ten years later in the hold of the Mayflower the torchbearers of freedom began to write: "In the name of God Amen. We whose names are written— having undertaken for the glory c God and for the advancement of th Christian faith—do solemnly an mutually in the presence of God an one another covenant and combin ourselves together into a civ body . . ." That is the idea! That ide alone stands athwart the path of th tyrant and the dictator. America at its best has always echoed the burn ing words of Patrick Henry: "Giv me liberty, or give me death." Th is our heritage. This is why we de spise the "isms." But do we see ou danger? Have we grown soft an apathetic? Are we overfed and con tented? Have we lost our passion f freedom? Is materialism workin from underneath and from within Is the very thing we hate growin more powerful in our very midst?

Liberty Abused

How do nations like ours lose the liberty? Is there a clue—some pen trating diagnosis that can arouse to our peril? The national implicati of the parable of the prodigal son fresh as though it were in yesterda paper. That son was free—free to anything he pleased. That is wh freedom means. The father was wi ing for his son to experiment w freedom. The boy abused it. He b came a waster. That is the mean of *prodigal*. He did as he pleased w what was his own. He wasted money. He wasted his time. And wasted something more precious th both—his character. Just so, a nat that wastes its resources comes last to waste its very soul.

Most people coming from abro are soon impressed with this terri spirit of waste. Think of the n

hours being wasted today. Think of the lives wasted on our highways. Think of the government's waste of our tax money. We may never know the extent of waste in war material. If ever there was a prodigal nation on the face of this earth, it is America. While most of the world is hungry, we waste enough food to feed the starving children of Europe. Character is cheap. Virtue is cheap. Human life is cheap. But strangely enough inflation has made the necessities of life increasingly dear. It is a strange commentary that in this land of plenty things are hard to get. We are not concerned greatly about it now, but at any moment something might happen to bring us to our senses. The prodigal son at last "came to himself." A depression swept over the country and he was caught.

We have had frequent crises in America. Sometimes it has been a war. More often it has been a depression. Millions of Americans have been like this prodigal son, hungry and destitute—seeking a job as menial as "feeding swine."

At such a time men wake up! So does a nation. And people begin to wonder. They begin to blame the system, to complain of the government, to sit moodily and grow more and more resentful. They remember the times when they had food. They begin to doubt the value of freedom. Freedom got the prodigal son in such a fix! And he planned to say to his father: "Make me as one of thy hired servants!"

This is the cry of a man who had misused his freedom and who hesitated to take it back again. For what freedom had brought to him was want. Somehow it hadn't worked. There had been a joker in the pack. Something had tricked him. Freedom was to him then certainly not worth dying for. As a matter of fact, it wasn't even worth being hungry for. Most men today, morally defeated, would choose food before liberty. What we have seen in our generation is nation after nation doing it.

The prodigal son, having misused his freedom, wanted a superintendent, a manager, a guardian, someone to tell him what to do, and to give him what he needed. That is exactly what can happen to a prodigal nation in a crisis. For when a nation, having misused its freedom, starts the long road back and cries: "Make me as one of thy hired servants," some dictator will be listening around the corner of the house and will take it seriously.

Between Two Wars

Anyone appraising the moral crisis in America today would probably go back to 1918. Postwar America was getting under way. There was a general breakdown in our standards of conduct. It was the period of the "flapper" and the "lounge lizard." The old codes of ethics were tossed overboard. In all these years the downward moral drift has been steady and uninterrupted.

In one of the institutions of our city where young unmarried mothers go to have their babies, a social worker noticed a little girl in a pink summer dress: "She is thirteen," she said. And the matron's eyes were wet. "Her baby is due in two months. She was double-dating with her own mother." And then she added, "It is no longer an uncommon thing in Virginia." Why should we blind our eyes to the facts? We have had years of steady downward drift. What will stop it?

Gambling during the First World War broke the monotony and furnished a bit of excitement for the soldiers. Maybe that had something to do with it. Maybe it was the "get-rich-quick-Wallingford" stories. But suddenly after the war, the idea got around that if people were smart or lucky they wouldn't have to work. They began to give up the old ideas of thrift, hard work, and scrupulous honesty. They wanted a bonus. They prayed for a lucky break. The spiral of speculation started up. It lasted ten years. Then came the greatest financial tragedy in our history. Who will ever forget that Black Friday in October? Are we headed for another?

The prohibition experiment was a striking illustration of a free nation of self-governing citizens who could write a law which in their hearts they had no intention of obeying. Men high in government and in church had no qualms of conscience about breaking it. Disrespect of law spread rapidly. The constitution became a sort of shambles. It set the style of lawlessness. And today it is the same with traffic laws, interstate commerce laws, antitrust laws, any laws. The standard of conduct seems to be: "Can I get by with it?"

Moral breakdown—laziness—disrespect for law! No wonder we were about to enter the worst depression this country ever saw. Twelve million men were idle. Grass grew in the streets of industrial cities. A prodigal nation suddenly came to itself! Democracy was put to a crucial test. Nothing short of a Second World War could have united us, and given us another chance to work out our destiny. But let another depression like that one sweep our country—and we shall hear, not the cry of a disillusioned son, but the demand of a disillusioned nation for a dictator: "Make me as one of thy hired servants."

What we are asking now is just whether it is too late, or whether we can by some superhuman effort save our freedom. Mr. David Lawrence of the *United States News* has stated that we have less than a fifty-fifty chance. If it can be saved we ought to do it. But how? No one surely can know all the answers. But the true answer must lie somewhere in this direction: We must rediscover the meaning of liberty.

What Is Liberty?

What is liberty? The simplest definition is that it is the right to do as one pleases. Here in America we don't want any other kind. But there is a hitch in it somewhere. It is becoming increasingly clear that the right to do as one pleases depends upon one's pleasing to do what is right. The truly free people have always known that. More than any of our founding fathers, William Penn perhaps saw it clearly. Free people would never have but one choice. "Men must be governed by God or they will be ruled by tyrants!" There is no other choice. The multiplication of human laws is in direct proportion to our disregard of God's. We enjoy the right to do as we please only when we please to do what is right in the sight of God.

Once in the mountains of Virginia there was a traffic sign that would stop any motorist. It read: "Danger—Five Downhill Curves to a One-Way Bridge!" The liberty a fool would demand at that point is the liberty to destroy himself and his family. A thoughtful driver would see in that

sign the best possible defense of his freedom.

Think of that sign in terms of the second half of the Decalogue. "Thou shalt do no murder"; "Thou shalt not commit adultery"; "Thou shalt not steal"; "Thou shalt not bear false witness"; "Thou shalt not covet."

And the words of Jesus: "Strait is the gate and narrow is the way that leadeth unto life and few there be that find it."

Do we love our freedom enough to change?

The Patriot

There must be, too, a rediscovery of the true meaning of patriotism. For many it has meant the offering of one's life in battle and the purchase of government securities to prosecute the war. But patriotism is infinitely more than that. Dr. Frank Buchman has stated, "The true patriot today is the man who will give his life for the moral and spiritual resurrection of his country." No modern prophet has seen the issue more clearly. Every act of impurity, every act of dishonesty, every bit of covetousness weakens the sinews of our national life, and makes us, even unwittingly, the allies of our enemies. Industrial strife and division, class warfare and hate are like traitors that stab our nation in the back. The issue is not political or economic. The issue is moral. Do we love America enough to change?

Christianity the Bulwark of Our Liberty

Religion is the only power that can change human nature. Religion can make a man see that he can be different. It can put him in touch with a Superforce that can produce a miracle. Religion is as real as electricity. It can illumine the mind, warm the heart, and empower the will. It is personal dealings between God and men. In the parable, the father's welcome of a sobered, humbled son made all the difference. He was not willing for his boy to live under a superintendent. He trusted him with his freedom again. He restored him to sonship.

Thinking along that line brings a person straight to Calvary. This experience of the cross changes a man. He sees everything differently. He hates what he used to love. Prodigal habits give way to disciplined living. The old philosophy of "gimme" yields to the new idea of "give." He sticks his neck out for the right kind of living. He risks the criticism of former friends. He takes a chance of losing some business. He enters the fight against materialism in all its forms. But he knows he's in a war. When he sings, "Onward, Christian Soldiers," he feels it and understands it.

No wonder Hitler sought to destroy Christianity. It stood squarely across his path to power. No wonder Stalin educated Russia with atheism for twenty-five years. The sickle had to hack the cross to pieces. Religion, true religion, is the force of the Holy Spirit remaking and uniting men and nations in a mighty crusade for liberty. Are you a part of it?

(Reprinted by permission of the National Sermon Service, 1709 Spring Street, Parkersburg, West Virginia.)

Christian, Soldier, Friend

By Frank B. Gigliotti

[Editor's note: This is the first of a series on men in political life who find time for continuing service to the church. The series will not be limited to men who have escaped criticism. These statements are not intended as complete appraisals and must not be construed as endorsement by the General Commission of a man's political activities or judgments. We shall attempt to report what he is doing for a church or related activities.]

MANY years ago in one of our midwestern states lived a busy Christian dentist who just couldn't sit back and listen to others talk about Christianity while he himself did nothing. This man went about establishing Sunday schools and bringing people to God, not in his spare time, for he had very little time to spare, but in the time which he budgeted out of his daily life. Today the results of this work are two large and prosperous churches that have been of service to the children of men in helping them to become the sons of God.

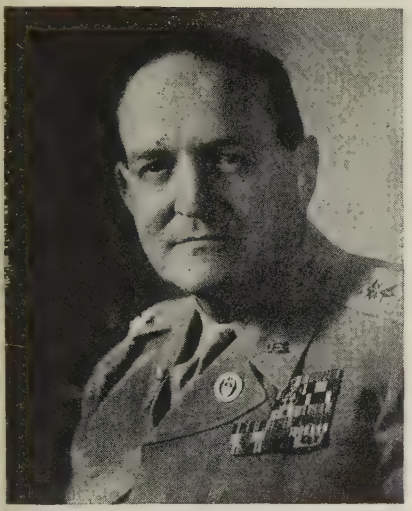
This apostle of Christian American democracy had a son whom he often took with him. The young man was so inspired that he decided to go into the Christian ministry. Little did he know that someday he was to be like Joseph in Egypt, serving his country, his fellows, and his Christ.

In 1917, when our nation found itself calling men from the East, and from the West, from the South and from the North, this young man answered his country's call and rose from the rank of an enlisted man to captain. He was cited for bravery and valour. Today he wears the twi stars of a major general, the dis tinguished service medal of th American Legion, and decoration from many nations.

It is said in veterans' circles aroun Washington and throughout th country that any man who is in diffi culties may go to the White Hous and find this General willing to liste His capacity to understand another problems, his generous heart, and hi willingness to help have probabl been the main underlying reasons fc many criticisms that have bee heaped upon him. No man likes criti cism, but here is one who goes righ on doing what he thinks ought to b done.

The other day I was driven b Captain Don Gentile, the famou fighter pilot who was known in Wor War II as America's "Panther of th Air," to Alexandria, to the Westmin ster Presbyterian Church. The fir person we met was a youngster abo seventeen years old. I asked her, " this the church where General Har Vaughan has his Bible class?" S beamed from ear to ear and sa "Sure, he's my Sunday Scho teacher. He helps me much with r Christian life. It's too bad, Mist that you're a little too old or y could enjoy our Bible class too. V have a wonderful time learning abo the Lord."

I sat in the auditorium of t church for the opening devotions the Sunday School. Young peo came from all directions. The Ge



Major General Harry H. Vaughan

eral and his family were there together. His charming wife presided at the piano. After the devotions we went to the "chicken coop," as they call a prefabricated war cottage where the young people of the church, about 50 of them, gather for their Sunday school class.

The man who stood before them was the same little boy who had followed his father as he established Sunday school classes about St. Louis, Missouri. He had decided later to be a Christian layman rather than a minister, and to that he had dedicated and consecrated his life. For more than thirty-five years he has taught young people's Bible classes. As he talked that morning about a new dedication and a consecration through giving, not only of one's material resources through the tithe but of one's *self*, I realized as I had never understood before that for this man who had reached a position of trust and confidence as military aide to the President of the United States the Word of God had been a guide unto his feet and a lamp in his path. He had seen the light of the goodness of God and was passing it on to others.

Regardless of what scoffers might say or print or think, here stood a man who in the last couple of years had led two young men from his class and his church to the altar of consecration to full-time Christian service. Any man, I thought, who can lead other men to Jesus Christ must be one who walks with Him daily and constantly. As I listened to him teach, I prayed, "O God, hold up his head and his hands that the day may be a little longer that he may, like Joshua of old, win another battle for righteousness. Give us more men dedicated and consecrated to service."

After the class was over the General showed me his Bible. On the fly leaf was written in the handwriting of the President of the United States:

> To Harry H. Vaughan,
> friend, comrade, advisor, military aide: read it, act on it, and you will be as you always have, fundamentally right,
> Harry H. Truman.

After reading these words, I thought to myself, "Blessed is the land whose leaders trust in the Lord."

Real Christians are always humble people. They have faith, they love people, they possess integrity, and they are realistic. —Samuel M. Shoemaker

Reclaiming Our Century

By George Heaton

(Minister, Myers' Park Baptist Church, Charlotte, North Carolina)

[An abstract of an address delivered at the twenty-eighth annual meeting of the International Council of Religious Education.]

THE most calamitous and catastrophic half-century of modern history has caused a large number of people to abandon all hope of reclaiming this century. With H. G. Wells, they believe that "the story of the human race is rapidly coming to an end."

There are others who hold to a thin thread of hope that man will maneuver his way out. They think that poor engineering brought us to this impasse, and we have sufficient scientific skill to engineer our way out. By political strategies and scientific experiments they struggle desperately in a last-ditch stand.

Although we stand at a point in history where we no longer have any margin for error, and where a single mistake might be irredeemable, there are many who believe that we will turn the tide. This faith is not in what man can do, but in what God will do if man cooperates. We have witnessed this power at work in India through Gandhi; we have witnessed this power at work in Stuttgart, Germany, through an industrialist named Samuel Blattert.

God is at work to reclaim this century. The God we believe in, creatively seeks through physical and moral laws, through his impact upon persons, and through the power that can be launched by creative minorities, to save every generation. Th struggle may not be won, but it ca be won.

Certainly it will not be won unles individuals are transformed by th power of God. A society without powerful minority of persons of vit religious faith is doomed. The churc must concentrate on the recovery c personal religious faith. Speculatio must give way to consecration an commitment.

Certainly the century will not b reclaimed if the church is decader and impotent. There is, however, law of social appetite which draw together into corporate expressio like-minded people. The religiousl alive will become the fellowship the church, and the walls of divisio and smugness which imprisoned i vitality will burst asunder. No man made strategies can hold back th yearning for corporateness on th part of the religiously alive.

Such a re-awakening would ult mately invade every area of life wi persuasive power. Evil has done i and so can good. The century may l reclaimed or lost; but the position the Christian is very clear: we mu be reclaimed ourselves and stri through the fellowship of the r claimed to reclaim our century. Wi one who knows the battle firstha we say, "There is a foe; there is fight; there is a victory."

Washington Pilgrimage

By H. L. McGill Wilson

EVERY chaplain may look forward to Washington visits. His first attention, like that of other travelers, will be absorbed by the great governmental structures. Later he will see other beauties in the city: foundations, galleries, parks, memorials. Then he will commence to wonder about the ecclesiological phases of the capital, and he will become a pilgrim.

European pilgriming is centuries old, running from the earliest times through the Crusades, the *Canterbury Tales*, down to modern days. In England, in France, the cathedrals and the parish churches have long been objects of visits.

In America the word *pilgrim* has had one important connotation: the Pilgrim Fathers. For such disparate causes as our youth, our custom of keeping many churches closed through the week (a custom now vanishing, happily), and a failure to become conscious of the beauty of religious structures in themselves, the finest of all hobbies—being a pilgrim—has not been developed.

In order to popularize this activity, to awaken Americans to the importance of church visits at times other than those when divine worship is being conducted, the writer first took up ecclesiology. In this article the broad phases of the study of sacred art in American churches are sketched, and then, to give them immediate significance and to aid chaplains visiting Washington to become acquainted with its ecclesiological beauties, a list of forty structures is given. These forty seem to the writer to be of outstanding interest, but there are at least another forty which are of similar importance in one aspect or another. Of course, within the scope of a few hundred words none of the edifices nor their contents can be treated in detail.

Ecclesiology has these distinct phases of interest:

1. ***Association interest.*** Here the student is occupied with noting the personalities and movements with which a church structure has been identified. He finds here a church of soldiers; there, one in which physicians or attorneys or politicians have played a part; here a church which was the meeting place for great reform movements. And, of course, the church in which great families have continued to play a part, generation after generation; and another church where weddings have been celebrated, or state funerals have been held.

2. ***Ecclesiological influence on social and economic history.*** Here the interest lies in the shifts of church locations. The student will wish to note their dates, the official reasons given for the moves or the decisions to remain. He will then study the contemporary scene of these dates. He will note increases or decreases in immigration, the ethnic constitution of such immigration, changes in industrial areas, discoveries of new

wealth, development of new industries. The adaptations made in the ecclesiological structure to serve these changes will then appear.

3. ***The artistic content of the religious structure.*** Here are a number of complex fields. There is the study of architectural styles and of the careers of designers of church structures; of architectural fads and fancies and variations; of the use of building materials, ventilating and heating methods, seating arrangements. All these have run a wide gamut in the last century and a half.

Among those interested in this aspect of ecclesiology will be the devotee of glass—painted and stained. He will be immersed in the possibilities of foreign and American glass. The merits and demerits of French, German, British, and American schools will interest him. He will trace the changes in use of large figures, "story" windows, grisaille, and "cathedral" glass—and will endeavor to connect the use of favorite colors in certain areas and eras with social conditions of that place and time. He will not dismiss Tiffany nor LaFarge nor Crowninshield because they worked in large figures or opalescent glass. He will be interested in iconography, symbolism and decoration.

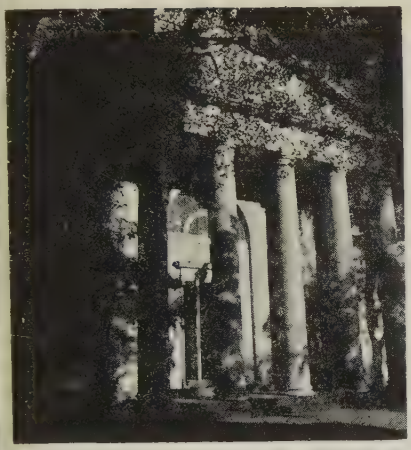
Interior of the National Presbyterian Church *(William G. Collier photo)*

Another ecclesiologist will take up the study of sculpture and mosaic work. The disregard of American sculptors of the past century will awaken some resentment in him, for he will be conscious of their neglected power. In mosaics he will learn the beauty of this most expensive of all forms of painting—and the conditions which it requires for preservation.

A large area of neglected interest is that of wood-carving. The new ecclesiologist will be interested to learn the excellencies of now (unfortunately) forever - to - be - unknown American wood-carvers, some of whose work is worthy to be classed with the very finest German or English carving. He will note the Oberammergau carvers were early furnishing American churches with examples of their work, and he will find in the name Kirchmayer one of the geniuses of this art.

Yet another ecclesiologist will become interested in memorial tablets, in altar fitments, brasses and gems, gold and silver. For each of these is in one church or another, of importance. While many examples are not of first rank artistically, some of them are of extraordinary worth.

Lastly, there is the ecclesiologist who will become interested in the literature of this field. There is a tremendous bibliography on church art reaching back for centuries. It ranges from archeological research into catacomb art down to the last word on the use of reinforced concrete, plastics, radiant heating, and fluorescent lighting in connection with church beauty. A person may be interested in assembling a large collection of



St. John's Episcopal Church, Lafayette Park

that interesting field, the church "jubilee" booklet. He may busy himself so much with this as to forget to continue his actual pilgrimages.

These are the general fields of investigation. But the pilgrim will find each American city's religious art a different one. The earliest development of church art occurred in Boston. There arose the first American church architects, stained-glassworkers, painters, sculptors, carvers. From there the movement spread to Philadelphia and New York. Very early, as an offshoot of industrial variation, stained-glassmaking developed in Pittsburgh—and the raw material of such art actually had its origins near Williamsburg, Virginia. As population spread out and as local wealth developed, city after city employed leading architects, artists, and artisans to build its churches. Each of these cities has its gems.

The national capital has its unique position to explain its variations from the pattern of ecclesiological development which occurred in other cities. Of colonial churches within the District of Columbia there remains but one, Rock Creek Parish Church. It has been largely restored following a disastrous fire in the 1920's, so that it has a greater beauty than the original. The designer of the restored Rock Creek Church is Delos Smith, one of the great authorities on colonial church art and at present architect for the new structure of the New York Avenue Presbyterian Church.

Other churches were founded late in the eighteenth or early in the nineteenth century, but the original structures are gone. Among these may be mentioned St. Patrick's and Holy Trinity Roman Catholic, Foundry Methodist, First Baptist, National Presbyterian (and its predecessors), Georgetown Lutheran. Of early structures, only famous St. John's on Lafayette Square, dating from 1816 and designed by Latrobe has survived.

Because Washington was not a powerful, centralized national capital until after the Civil War (in fact, Cluss, designer of the medical museum, wrote in the 1870's that there was nothing worth seeing in church structures in the city that antedated that war), most of the ecclesiological points of interest date after that time. But what may have been lost to antiquarian interest is compensated by the farsighted action of many national church bodies. It will be noted that the Methodists acquired an entire area (the American University Park section), the Roman Catholics acquired Brookland for their Catholic University, Episcopalians began the construction of their great Cathedral of Sts. Peter and Paul on Mt. St. Alban, the Ad-

ventists moved into Takoma Park, and later, practically every church body erected in Washington a "national" church to represent it and to serve its resident membership. This latter circumstance is, of course, peculiar to Washington.

Because of this delayed growth of the national capital many of the older names in American ecclesiology are absent from the city. On the other hand, there are more works here representing the later period of American architecture than in any other American city.

In order to afford each chaplain a list of outstanding ecclesiological sites the following group of structures is offered alphabetically. They reflect chronological, geographical, and stylistic developments which cannot be given here but which will be noted in the writer's forthcoming work on the subject. However, high lights of each of these religious edifices are indicated in a few words.

All Soul's Unitarian—English Renaissance, Gibbsian influence. Architects: Coolidge, Shepley, Bulfinch & Abbott.

Ascension and St. Agnes—Victorian Gothic, gift of W. W. Corcoran. Victorian grisaille windows.

Central Presbyterian—Woodrow Wilson's church.

Christ Church, Georgetown—Victorian Gothic, magnificent Mayer west window.

Eastern Presbyterian—An unusual oriental-type tower, influenced by the pastor who built the structure.

Epiphany Episcopal—Tradition has Richard Upjohn as a participant in the enlarging of this edifice. Some fine Holliday windows.

First Baptist—President Truman's church. A splendid Romanesque tower—will disappear in favor of a new Gothic structure.

First Congregational—The church of O. O. Howard, founder of Howard University. While being built one wall was blown over by great storm.

Foundry Methodist—A Gothic structure by Appleton Clark of Washington.

Franciscan Monastery—Famous high altar, rose gardens.

Grace Episcopal, Georgetown—the gift of Jay Cooke. Splendid stone walls.

Grace Reformed—Theodore Roosevelt's church. Designed by Pelz, architect of the Congressional Library.

Hamline Methodist—A beautiful modern adaptation of Gothic.

Latter-Day Saints—Angel figure on spire is replica of that in Salt Lake City.

Luther Place Memorial—Perhaps earliest of the "national" churches. Great figure of Martin Luther before it.

Metropolitan Memorial Methodist—Splendid Gothic of Cram-Goodhue inspiration by Fink, Philadelphia. A great west window and old grisaille aisle windows. Presidents Grant and McKinley.

National City Christian—John Russell Pope, architect. Console screen by Alois Lang of Oberammergau.

National Presbyterian—Designed by J. C. Cady, architect of the Metropolitan Opera House. Beautiful Dahlgren memorial window.

New Jerusalem—A fine English Gothic with seven unique apse windows designed by Alice Archer Sewall James.

New York Avenue Presbyterian—Now being rebuilt—original by Haviland.

Washington National Cathedral of Sts. Peter and Paul, Mt. St. Alban *(Horydczak photo)*

Reformation Lutheran—A magnificent example of conforming an ecclesiastical structure to style of surrounding governmental buildings. Fine polychrome trusses.

St. Clements—This structure is in Alexandria, Virginia, but because of its use of modernistic design should not be missed.

St. John's, Lafayette Park—By Latrobe, Renwick on enlargement. Windows by Lorin of Chartres.

St. Mark's Episcopal—A grand Victorian structure with a great Tiffany window.

St. Mary's Episcopal—A church given to Negro Episcopalians and designed by Renwick.

St. Matthew's Roman Catholic Cathedral—By Heins and LaFarge, original architects of St. John the Divine in New York. Great examples of mosaic work.

Sts. Peter and Paul Cathedral—The Episcopal Cathedral on Mt. St. Alban; original designs by Bodley and Vaughn, thereafter by Frohman, Robb and Little. Windows by Kempe, D'Ascenzo, Connick, Saint, and others.

St. Thomas' Episcopal—By Theophilus Chandler, Jr., of Philadelphia. All windows by Henry Holliday.

Trinity College Chapel (Catholic)—Maginnis and Walsh, architects. Splendid example of Renaissance work.

Universalist Memorial—A great Romanesque design, in perfect artistic harmony throughout—fine Romanesque columns, capitols, and stained glass.

BOOKS . . . Reviews and News

Early Christians of the 21st Century

By Chad Walsh

Up in Beloit College in Wisconsin, Chad Walsh, who is a young professor of English, is doing some incisive thinking and compelling writing about Christianity as a total gospel. An earlier book, *Stop Looking and Listen,* explains sturdily and persuasively just why he thinks Christianity is true. Our readers do not need to be convinced on this score, but they may run across questioning people who do. Hence our mention of this volume in connection with our review of Mr. Walsh's recent book, published in February.

In *Early Christians of the 21st Century* the author undertakes to demonstrate that civilization as we know it is on its way out; why it is highly probable that Christianity in the classical tradition will emerge with new vigor in any civilization that may take its place; and how a revitalized Christianity can be expected to affect that civilization in its social, economic, political, and international aspects.

The book is based upon three assumptions: that history will repeat itself and that, instead of annihilation or barbarism, another civilization will succeed the death of the one we know; that the new civilization can be built, at least in part, on the technological and scientific bases that we presently have; that Christianity is true, wherefore it will revive because mankind is created by God to seek and serve the truth. The author forestalls any accusation of presumption in one man's attempt to say what the Christian civilization of the future will be like: "I have written this book only because the besetting sin of religious people is to talk forever of 'principles' but never to get down to brass tacks. It is fine to say that a good society should be based on 'love' and 'justice,' but the statement is not of much help to the politician or businessman confronted by complicated and urgent situations. I feel that it is better to hazard some guesses about the new civilization (though some of them are certain to be wrong) than to rest comfortably among the familiar platitudes. If this book provokes anyone into thinking his own way through the social and cultural implications of Christianity it will have served its purpose. If it arouses disagreement, better still. The blueprints of the future cannot be drafted by one man or a handful of men. In so far as they are drafted by men at all, the more draftsmen there are at work, the greater chance that the design will be both Christian and workable."

Mr. Walsh's premise that our modern era marks the transition between one kind of civilization and another is by no means new. What sets it apart from generalizations now commonplace are the specific signs and portents he portrays so vividly, the deep-seated social and cultural changes he sees reflected in the prevalent conception of man and

the arts—those sensitive barometers of change that are in particular painting, music, and literature.

Graphic but not flattering for Christians to contemplate is this picture of 20th-century man. However, it is less a comment upon Christianity than upon man. For our dying civilization "is only about 25 per cent Christian and the Christian elements in it are largely unlabeled as such. . . . Seventy-five per cent of present-day civilization is a murky blend of incredible optimism (man is good and getting better), superstitious faith that men will behave decently once they all get a high school education, mystical trust in inevitable progress, and—this above all—the passionate conviction that science holds the key to utopia."

Cause for genuine and realistic hope as he contemplates a post-modern civilization is the author's conclusion that a *return* to Christianity is very likely. His reasons lie in study of past history and in examination of current secular and religious philosophies contending for man's allegiance. No easy optimism, however, does Mr. Walsh allow us. The major second part of his book is actually as much a challenge to present-day Christians as a prognostication about those of the future. It is an urgent call to a thoroughgoing social application of religion.

Trenchant chapters on aspects of modern civilization which may be expected to carry over in different form—economic and political systems, international organization, racial relations, social welfare, marriage, the family, education, the arts, the Church—carry detailed and point-by-point description of what a vital Christianity can and should accomplish in each of these realms with specific means outlined thereto. The nature of man's relation to God is emphasized as basic and essential to any real accomplishment in these fields. The author sees no short cut that by-passes the individual, no sound way to social improvement except through total surrender of the self to God. Not easy, but the author manages to make it seem possible and desirable.

Here are 170 pages of mature thinking, vigorous writing, and absorbing reading.

(Harper and Brothers, New York, 1950, $2.00.)

Signs of Hope in a Century of Despair

By Elton Trueblood

This is a little book of great stature. Acquaintance with his earlier books would lead one to expect that from this author who is a well-known philosopher and leader of Protestant religious thought in America. A review can indicate the trend of his thinking, but only personal perusal of a Trueblood book can reveal the author's fine balance of mind, his gift for striking phrase and memorable comment.

Dr. Trueblood does not deny the facts of terror, loss of faith, and moral decay in our "century of despair." But he is able to see this century in the perspective of history. Thus viewed, its story seems actually little different from that of earlier difficult periods, except for two novel developments which are cause for grave concern: "for the first time in all history the entire population of the earth can be imperiled by ruthless men *at any point on its surface*"; and "this is the first time that the world has been

divided into two antagonistic and balanced parts . . . the worst possible number of divisions."

Even though the contemporary historical situation holds unprecedented menace, Dr. Trueblood's study of our Anglo-Saxon past is basis for hope that once again greatness may break through out of a dark period of great crisis and salvage humanity in the critical years just ahead of us. Signs to justify such hope are beginning to glimmer in more than one area. Particularly in the field of religion does the author see four promising developments: the reunion of Christendom in the growth of Christian fellowship across international and denominational lines; the emergence of a new Christian mood, as reflected in a fresh and virile theology; the revival of lay religion; and the growth of small, disciplined groups devoted to the whole redemptive purpose of Christ in personal and social life.

The possibilities, and the dangers, inherent in these developments are clearly outlined by the author. Their major ideas, which can be the narrow margin by which our survival is accomplished, are perennial—but lost awhile. If some of them are not without potential danger, the author sees alternative dangers as worse. "The really frightening danger," he writes, "is . . . the prospect that we shall die on our feet, that our Christianity shall continue to be merely the conventional religion of the respectable people of those parts of the world most influenced by European culture. . . . *There is no middle road.* If we are not advancing we are already retreating. The one thing we can *never* do is stand still, hold our own and conserve our resources. The moment we try to do that we are already in retreat and decline. The only way by which we can avoid calamity is to take the offensive."

It is heartening, and significant, that a man like Elton Trueblood sees Christianity moving forward on many different sectors in our perplexing age.

(Harper and Brothers, New York, 1950. $1.00.)

Youth Asks About Religion

By Jack Finegan

This book is a treasure for anyone who works with young adults. Since it is in its third printing, some of our readers may know about it. We bring it to the attention of those who have not had the good fortune to come upon it, as probably one of the finest books ever published on religious questions most important to young people.

The unique worth of Dr. Finegan's book (he is a minister of the Disciples of Christ and head of the Department of Old and New Testament Literature and Interpretation in the Pacific School of Religion) lies in a combination of several factors, all forcefully apparent to the reader: the author's depth and breadth of knowledge, understanding and experience; his comprehensive view of the universe in all its scientific, philosophic, and historical implications—and in relation to this, his acute sense of the meaning and power of Christianity; his honest, direct, and objective approach to fundamental questions—the only approach that carries conviction for young people; the concrete question-and-answer format which corresponds to face-to-face situations out of which the book has evolved and in which spiritual advisors often find themselves. Good structural organization

results from the author's grouping of 100 questions most frequently asked by youth about religion into twelve leading topics under which they fall.

Youth Asks About Religion is so patently adapted to a wide variety of practical uses, for older as well as young adults, that one is tempted to point out example after example from its flavorful pages. We must content ourselves with noting simply that for chaplains as counselors, for chaplains as preachers, and for chaplains as persons this book can be of utmost value.

(Association Press, New York, 1949, $2.00.)

Faith Is Power—For You, by Daniel A. Poling. Those who know this prominent minister, and he is known to thousands, will welcome this recent book. Dr. Poling writes on the power of prayer and what it has done in the lives of men. Greenberg Publishers, New York, probably $2.50.

What Are You Living For? by John Sutherland Bonnell. These 24 sermons by one of America's most influential ministers deal with vital personal and social problems of our day. Reassuring message of strength and guidance for all who seek the answer to life's basic question, the chapters serve also to indicate how the challenge of the Christian evangel can be effectively presented to modern-day congregations. Abingdon-Cokesbury Press, New York, $2.00.

The Apostolic Fathers: An American Translation, by Edgar J. Goodspeed. Though Dr. Goodspeed has written about 70 books he is probably most widely known for his "American Translation" of the New Testament. With the same careful research he has now produced a similar version of early Christian writings which were considered but omitted from the Canon of the New Testament. Harper and Brothers, New York, $3.75.

The Basic Bible. Translated from the Hebrew and the Greek into Basic English by a committee working for twenty years under the direction of Professor S. H. Hooke, professor emeritus of the University of London. The language is simple and straightforward, lacking the music and beauty of the King James version. Interesting and helpful for reference. E. P. Dutton and Company, Inc., New York, $4.50.

The Gospel in Hymns, by Albert Edward Bailey. Here are the stories behind the great Christian hymns, with biographical information about their authors. Charles Scribner's Sons, New York, $6.00.

The United States and the Soviet Union, by the American Friends Service Committee. Presents in a calm appeal to reason and faith a plan for affirmative American leadership toward peace. Yale University Press, Connecticut, $1.00.

Phillips Brooks: Selected Sermons, edited by the Rt. Rev. William Scarlett. Here are well-chosen sermons from one of America's most beloved preachers. "The greatest book of great sermons I have ever reviewed," says Dan Poling. E. P. Dutton and Company, Inc., New York, $5.00.

Spokesmen for God, by Edith Hamilton. Portrayed with this writer's usual superb style and depth of understanding, the great teachers of the

Old Testament emerge as living realities. W. W. Norton and Company, New York, $3.00.

Everyday Religion, by Joseph Fort Newton. A collection of 65 of the author's best column sermons printed in the Philadelphia Bulletin over a period of six years. This book, his 84th, was completed just before Dr. Newton's death and was chosen as the April selection of the Pulpit Book Club. Abingdon-Cokesbury Press, New York, $1.25.

Spiritual Retreats

IN response to many requests six spiritual retreats have been arranged for chaplains in continental United States. They are not conferences. No attempt will be made to discuss problems or methods of work. They are planned to give chaplains a chance to get away from their many duties, a chance for a mountain-top experience of spiritual refreshment. There will be Bible study and worship periods under the leadership of some of the most inspiring Protestant preachers in America. There will be rich fellowship in pleasing surroundings.

For all those who can attend one of the retreats it will be, we believe, a chance for renewal of spiritual strength for one of the most important, demanding, and challenging opportunities of a Christian minister.

These retreats are sponsored jointly by the Department of Evangelism of the Federal Council of the Churches of Christ in America and the General Commission on Chaplains. They have been planned by a committee composed of prominent civilian churchmen and representatives from the Offices of the Chiefs of Chaplains of the Army, Navy, Air Force, and from the Office of the Director of the Veterans Administration Chaplaincy Service. The cost for speakers and other program features will be carried by the Department of Evangelism and the General Commission. Promotion and arrangements for attendance are responsibilities of the Chiefs of Chaplains' Offices.

Dates and places are:

Hartford Theological Seminary, Hartford, Connecticut, June 6-8.

American University, Washington, D. C., June 7-9.

Nebraska Wesleyan University, Lincoln, Nebraska, June 13-15.

Naval Air Station, Jacksonville, Florida, June 14-16.

Berkeley Baptist Divinity School, Berkeley, California, June 20-22.

Assembly Grounds, Kerrville, Texas, June 27-29.

It is recognized that not all Protestant chaplains at a post, station, or hospital can be away at the same time. However, we hope that ways will be found whereby every chaplain may have opportunity to benefit from one of the retreats. Chaplains should consult with their Chief's Office regarding arrangements.

THOUGHT-STARTERS

A Department Dedicated To "Priming the Pump"

By Dr. Paul Scherer

Can We Find Him?

This religion of ours has to do primarily with a divine-human situation that exists, whether we are conscious of it or not; and it's altogether unavoidable. Nine people in ten start out as if they had to create that situation. They must look God up. They wonder how they can achieve the proper religious attitudes. They want to acquire the most effective techniques of prayer so that they can tap the reservoirs of infinite power. Read the books that are written about it and see. You begin with the conscience, and get that straightened out. Then you study a little philosophy, and learn the answers to a few questions. Until you find out that all the philosophers in the world, laid end to end, hardly ever reach a conclusion! So you put yourself into a receptive mood. You decide that you must have a vacuum where your heart is or your head. You get hold of your bootstraps and pull. You stir up a worshipful frenzy: like the dervishes that keep shouting Whu, Whu-Whu, Whu. It's their word for God. I have seen many a Protestant congregation join in such a service, thrown together on just that principle; sure they had to do it all, had to find Somebody, or get Somewhere quickly, or learn Something right away, before ever the Mind that inhabits Eternity would come stealing out of the shadows to meet them at the trysting-place!

While all the time the only fact we've got to face and can't sidestep is God. People have told me that it was all quite hopeless, as far as they were concerned: they really weren't fitted for any of this that we call religion. It didn't come naturally to them. Which makes about as much sense as if they'd say, "I ran into John Smith yesterday on 42nd St.; but it didn't come naturally to me. I guess I'm just not the kind of person to whom such things happen!" He is squarely across the road, no matter what road!

He hasn't merely revealed Himself in the Bible, or cut across human history in a Person Who came out of Nazareth. He cuts across your life and mine. So that the problem is no longer how we can find Him. The problem is how we can lose Him. It was Adam's problem. It was Jacob's problem and David's problem. It was the problem the chief-priests and scribes had on Calvary. It's history's problem.

Arnold Toynbee, in his monumental work on the course of civilization, tells the story of how our Planetary System came about. A wandering star, two thousand million years ago, got too near the Sun; raised on it a huge tidal wave that grew into a

"mountain of prodigious height" which blew to pieces and threw off small fragments that have been circling round the Sun ever since, Mars and Neptune and Jupiter and Saturn and our own little earth. Toynbee says it's like that with the progress of the centuries. God is so immediately at hand with His tremendous pull on them that when they try to draw away they can't. They just explode in some vast catastrophe and new systems come into being. Maybe that's the meaning of it. We would better not be blind to what's going on, or like Rip Van Winkle sleep through a revolution!

The Bible means that we've met Him. It means nothing else. He's the shepherd on the hills. He's the woman sweeping her house. He spoke to Moses and the prophets. He fixed in human life this awesome sense of obligation to Somebody or Something outside itself; so that ever and again it would scramble up out of the dust, with His whisper in its soul, and set itself against all tyranny and death, and cry, "Here I stand. I can do no other." And then He came Himself one night in Bethlehem, while all the earth Danae-like lay open to the stars. He has done what He could. He has done His best. We have an idea we can't get hold of Him, the way things are; and it worries some of us. The only thing that worries Him is whether or not He can get hold of us!

Your whole religion then, all of it that amounts to anything, is nothing but the story of how He confronts you, and what you are doing about it.

"Minister One to Another"

The quietness of the first epistle o Peter is one of its most striking fea tures. It was written in a time c persecution; perhaps under Nero whose ideas of what could be don make our modern ruthlessness look little pale by comparison! That's th kind of century in which the Ne Testament had its birth; and I a glad of it. The Gospel didn't get u out of a featherbed to yawn its wa sleepily through the earth: it g down off of crosses, came stalking u out of fire, with the smell of th flames on it.

Yet here is a whole letter, if you' read it, which is almost a pastor scene. A hurricane is roaring aroun the edges of it; but there in the mic dle are men and women being d rected to go steadily about the business from day to day in a wor which was manifestly not their ow Their task was just to distribute wh bounty they had, as if they we serving at huge tables; or like t disciples that day on the hillsid handing along the loaves and t fishes. It was all they were asked do about the wind and the storm, t crosses and the fire. Life was as sin ple as that! And I for one believe th it still is! We complicate it, and ma it seem difficult, to excuse our ov uncertainties! Fundamentally, the was only this one great, underlyi principle: "As every man hath r ceived the gift, even so minister t same one to another, as good stewar of the manifold grace of God."

Our grand business is not to see what lies dimly in the distance, but to what lies clearly at hand.—*Michigan Christian Advocate*

AT YOUR SERVICE

• Materials and services available to chaplains

Publications

The General Commission on Chaplains is pleased to be able to carry the following announcement:

Chaplains interested in receiving current information on United States foreign policy, including the United Nations, may receive single copies of Department of State publications by asking to be put on the Department mailing list. This request should be addressed to Information Liaison Officer, Division of Public Liaison, Department of State, Washington, D. C.

A new magazine came into being with the February issue of *Pastoral Psychology*. Edited by Simon Doniger, Ph.D., the magazine has an editorial advisory board which includes doctors, psychologists, and ministers distinguished in this field. The first issue carries articles by Lloyd E. Foster, William C. Menninger, John Sutherland Bonnell, Carl E. Rogers and Russell J. Becker, Seward Hiltner, Russell L. Dicks, O. Spurgeon English, and Luther E. Woodward.

Subscription rates: $3 for one year, $5 for two years, $6 for three years; Canadian and foreign subscriptions 50c additional per year. Address subscriptions to 259-09 Northern Boulevard, Great Neck, N. Y. Chaplains may secure a discount of 25 per cent by ordering through the General Commission on Chaplains.

Denominational Literature

In the belief that chaplains would like to have information on the various denominations for distribution to the men and women under their care, the following information is presented:

The Gospel Publishing House, Springfield 1, Mo., has available "The Origin and Development of the Assemblies of God" (5c each, 12 for 30c, 50 for $1.00, 100 for $1.50. 1,000 for $12.50); "Who We Are and What We Believe" (20c per dozen, 25 for 35c, 100 for $1.20).

"Who Are These Seventh Day Baptists?" "Why We Are Seventh Day Baptists," and "Statement of Belief of Seventh Day Baptists" may be secured free of charge by writing to The American Sabbath Tract Society, 510 Watchung Avenue, Plainfield, N. J.

"What Baptists Believe," "Who Are the Baptists?" "Baptist Leadership," "Becoming a Baptist Church Member" (all by A. W. Lyons), and "These People Called Baptists," by I. N. DePuy, may be secured at nominal cost by writing Dr. Walter Woodbury, Department of Evangelism, The American Baptist Home Mission Society, 212 Fifth Avenue, New York 10, N. Y.

The Church of the Nazarene, through the Service Men's Commission and the Nazarene Publishing House, makes available to chaplains, singly or in quantities for distribution, the following periodicals: *Herald of Holiness,* weekly church paper; *Come Ye Apart,* quarterly booklet of daily devotions; *Conquest,* monthly youth magazine; and *Standard,* weekly young adult story paper.

Booklets describing the Church, its beliefs, standards, and message, are

available. Other books in limited quantities will be furnished on request. The Church is anxious to know your needs. All materials are furnished free of charge except as post provides funds. Write Lauriston J. Du Bois, Secretary, Nazarene Service Men's Commission, 2923 Troost Avenue, Box 527, Kansas City 10, Mo.

"The Moravians and Their Faith," a brief summary of the history and doctrines of the Church; "The Proceedings of the Society for Propagating the Gospel," the annual report of mission work; "Watchmen on the Walls," a recent study of the last 50 years of Moravian work in Nicaragua; and "Daily Texts," a devotional manual, will be supplied in limited numbers free of charge to chaplains who will write to The Board of Foreign Missions of the Moravian Church in America, Inc., c/o The Rt. Rev. K. G. Hamilton, Ph.D., 69 West Church Street, Bethlehem, Penna.

"The Presbyterian Church in the United States," by Ernest Thompson, "A Brief Statement of Belief," "What Presbyterians Believe," by Egbert W. Smith, and "Presbyterian Baptism," by Goodridge A. Wilson, may be secured without cost from the Board of Education, Presbyterian Building, Richmond 9, Va.

The following materials in limited quantities will be furnished free, where military or Veterans Administration funds are not available, by the Armed Services Commission of The Lutheran Church, Missouri Synod, 736 Jackson Place, N. W., Washington 6, D. C.:

Tracts for the sick—A Message to the Sick, God's Gracious Promises, If You Are in a Hospital, A Soldier's Prayer, The Bruised Reed and the Smoking Flax. General tracts—Church Call or Call to Worship, Purity of Thought, On Using Profanity, Attention, Please, Arise and Be Baptized, Stirring Scenes of Holy Baptism, A Serviceman's Prayer, An Air Pilot's Prayer, Your Service Record, Small Catechism (six chief parts).

Reprints from *Service Prayer Book* (each message printed on a card size 5½ x 3¼)—1. Your Promise to God—Do You Remember It? 2. Prayer, 5. For Our Country, 6. For the President of the United States and All Others in Authority, 8. For Recovery from Sickness, 9. For Absent Loved Ones, 10. Thanksgiving for Recovery from Sickness, 11. For a Sick Comrade, 12. Before Holy Communion, 13. For Pureness of Life, 15. For Submission to the Will of God, 16. For Faith in the Absolution of Sins, 17. Romans 8:28-39, 18. Christ's Comforting Presence, 19. Christian Courage, 20. Confidence in the Lord.

Miscellaneous materials—*Service Prayer Book*, 1950 Calendar (wall size, Sallman's head of Christ on reverse side), Group Communion Order of Service, Stationery (for use of service people), Post Cards (for use of service people), Bulletin Board Posters for Chaplains Announcing Divine Services (5¾ x 8½), Bulletin Board Posters for Chaplains Announcing Lutheran Communion Service (4¼ x 5⅞), Confirmation Correspondence Course ("Eleven Lessons"), Let us Reason Together.

The Methodist Church is engaged in a quadrennial program called "The Advance for Christ and His Church." One phase of the Advance consists

a preaching-teaching endeavor, through which it is hoped to enrich and clarify the thinking of the people called "Methodists" concerning their religious faith. For this purpose a series of booklets has been prepared for wide distribution. In countless Methodist churches throughout the country the subjects of these pamphlets have become the subject for series of sermons and other special use. A set of these pamphlets is available to any chaplain. Send a postal card to the Methodist Commission on Chaplains, 100 Maryland Avenue, N. E., Washington 2, D. C., and a small packet containing these eight booklets will gladly be sent to you.

The Universalist Church of America, 16 Beacon Street, Boston, Mass., will supply chaplains with limited quantities of the following materials without charge: "We Avow Our Faith," "Charter of Our Faith," "The Universalist Faith," "Personal Standards of Universalists," "The Need of a Unifying Faith," and "On Meeting Life."

Information on publications of Christian Science may be obtained from Camp Welfare Activities, 107 Falmouth Street, Boston 15, Mass.

The United Presbyterian Church of North America, 209 Ninth Street, Pittsburgh 22, Penna., will supply free to chaplains a limited number of these pamphlets: "The Confessional Statement of the United Presbyterian Church of North America," "What It Means to Be a Christian" (a membership training course), "This Is Our Church," and "Going Christ's Way" (a manual for use in preparing children for membership in the Church). Regular prices, if funds are available, are 10¢ each for the first two, 15¢ each for the latter two.

Recording

Pyramid Records, 1650 Broadway, New York 19, N. Y., has made a long-playing recording of the Sermon on the Mount, read by Stewart Robb of Oxford University, with organ background created and performed by Elmo Russ, American composer. This beautiful record plays for 23 minutes. The commentary on the reverse side, read by Mary Dallas, with musical background by the Gregorian Singers, is from Harriet H. Dallas' book, *Our Friend from Bethlehem.*

Audio-Visual

A series of six filmstrips covering the entire Apostles' Creed is in process by Church-Craft Pictures. "Creation," based on the first article of the Creed and on Bible references, is described as "powerful, dramatic, colorful." (50 frames, full color, 35 mm., $10.00) "Redemption" consists of two black and white strips pictorially summarizing the life, death, and resurrection of Jesus. (79 frames, 35 mm., $6.00) Of "Sanctification" Church-Craft states, "On the basis of the Bible, the Third Person of the Trinity is convincingly presented as the Creator and the Preserver of our Christian faith and life." (3 strips, 110 frames, 35 mm., $9.00) Church-Craft is located at 3312 Lindell Boulevard, St. Louis 3, Mo.

Color pictures showing present-day scenes of biblical lands, taken by Dr. John C. Trever in 1947, are now available in sets of slides from The Methodist Publishing House, 810 Broadway, Nashville 2, Tenn.

VOICE OF THE READER

To the Editor of *THE CHAPLAIN:*

Some three years ago, you published in THE CHAPLAIN my article, "Religious Liberty in Italy." Some of your readers may be interested in these facts:

We have authorized a little over 16,000,000 reprints, some eight to ten million in English. The article was translated into Spanish, Portuguese, German, French, Italian, Chinese, Swedish, Norwegian, and it is reported that someone is translating it into Russian. I also understand that it has been translated into Yugoslavian.

Readers might like to know also that it was that article in THE CHAPLAIN, used as a brief before the Constitutional Assembly of Italy, that made possible writing into the Italian Constitution the three articles on Freedom of Association, Freedom of Assemblage, and Freedom of Religious Worship. These constitutional provisions have been very helpful to Evangelical Christianity in Italy.

DR. FRANK B. GIGLIOTTI

✠

Your review of my little book *Talks to Youth* stands at the top of the list in understanding and appreciation. I want you to know how much I appreciate your splendid review. Other reviewers have been very kindly but you caught my meaning in doing this bit of work. I hope that the book may be very useful.

GORDON C. SPEER
Ypsilanti, Michigan

How to Increase Attendance

Now that I have had 11 years o active duty with the Civilian Con servation Corps, the Army and th Air Force and have been able to ge men out to service, I feel that I ar half-way qualified to make a fe suggestions to younger chaplain From an average of less than 25 t well over 100 in a few months, fro 100 to 400 each week the first month from 25 to 125 in a couple of month are some of the increases that m monthly reports show. About ever plan in the book has been used at on time or another, but two things hav proven effective through the years good special music and special inv tations.

As every chaplain knows, it is n easy to get special music every Sun day and often overseas it is next impossible. Yet by continued effor and fine cooperation from motor poo I have been able to have some sort special music at most of my service In Iceland, Germany and Japa choirs and soloists came from church and in the United States church and schools have always been willi to cooperate. Often I have gott vocal or instrumental music fro men in my organization. One Itali Catholic soldier baritone always dre a crowd when he sang for me. Co ored quartets have been popul Overseas I made it a practice to gi the offering to the church that fu nished special music. One of my sto jokes to the men is, "I don't kn

why it is, but every time I announce the girls are going to sing at my service, I always have a better attendance."

Most people do not know the art of inviting men to service. I learned it from a grand old chaplain whom I like to call my father in the chaplaincy, ex-Chief of Chaplains Alva J. Brasted, now retired. To him I owe much. As Staff Chaplain at Fort Belvoir he substituted for me when I was away. On my return I found that two or three times as many men attended his services. He had gone into the barracks before the service and invited men individually. Since then my attendance has been up or down depending on how much time I put at this job. But the secret here is to invite only one man at a time. Men like to be treated as individuals. I usually announce the time and place and invite the whole gang and then go from one to the other and ask each if he would like to come. I try to get an answer. Not all come who say they will but the more I invite the larger my congregation. During the week is a good time to invite them but an hour or two before the service is the best time.

One other thing that I always do is to make much over special days. Mother's Day always appeals. Patriotic days are my specialty. I like to preach patriotic sermons and I get better cooperation from the Commanding Officer and others on these days. We always sing patriotic hymns, pledge allegiance to the flags and the Bible, have men read patriotic statements by great Americans and get the highest ranking officers possible to lead the responsive reading.

Of course attendance at services is not the most important thing about a chaplain's work but it is one of the things that every chaplain wants. If you are not using the things mentioned here and want to build up your attendance you might try them.

PETER E. CULLOM
Sheppard AFB, Wichita Falls, Texas

✣

Chaplains' Comments From Our Recent Questionnaire

THE CHAPLAIN fills a very definite need for us chaplains in the way of stimulation. While we may not accept the contents of each issue at 100%, we clip or file for future use as material for sermons and other addresses.

EUGENE J. GRAEBNER
Robins AFB, Georgia

✣

THE CHAPLAIN has some good things in it, but its policy is inadequate.

One thing it could do for us that would make it more important to our needs is that most of the articles by "big" preachers be dropped, and the editor become a gleaner of "seeds." Sermon materials, devotional illustrations with a masculine slant. If it presented us with a large collection of materials we could use in radio broadcasts to patients—devotional and inspirational things, even some poems, all with the particular MAN slant, free from the soft-fingered little pats and womanly ways of our pulpit big shots—these things could be of great help to us.

Personally, I don't get a lot for myself from THE LINK or THE CHAPLAIN, but the patients eat up THE LINK and THE CHAPLAIN challenges me to go ahead till I find what I need. Gleanings and more book reviews are my suggestions for improvements, but again WHERE IN THIS AGE OF

(Continued on next page)

EDITORIAL

Bulwarks

Sometimes paint will peel from the interior surfaces of the walls of a building. Obviously something is wrong. It's probably not the quality of the paint, nor the method of the painter. Moisture may be seeping in from the outside, causing slow but certain deterioration of the walls.

People, like walls, are subject to corrosion from external forces. Much of a chaplain's time is given to creating protective conditions within the confines of a ship, station, or military post. But youth will go to town. Everyone knows that there are many places to bid them welcome. Parasites of commercialized vice with alluring music and bright lights hold out warm invitations. No way has yet been found to completely eliminate thes often carefully organized and pro tected institutions which work upo the weakest side of human nature seeking the few dollars in a youn man's pocket. It is just as true tha there will always be some who wi seek out these places.

Perhaps all we can hope for is decent, happy, attractive alternativ for leisure hours. This was the pur pose of USO. For almost ten years worked "on the outside," supplement ing the post-and-station efforts of th chaplains. It is not only the enliste men who will miss USO.

Fortunately, three USO agencie plan to continue at least some of th clubs for which they have been re sponsible. One of them with man fine building facilities of its own ha been working with service men fo more than half a century. Bulwark against influences which threaten ou youth, these agencies representativ of three major faiths deserve ou strongest support.

VOICE OF THE READER (Continued from page 41)

WOMEN DOMINATED SOCIETY CAN YOU FIND A MAN OF GOD WHO WILL SPEAK AS A MAN, FOR MEN, TO MEN?

BENJAMIN T. WILLIAMS
Veterans Admn. Hospital,
Albuquerque, N. M.

✣

I think THE CHAPLAIN is a very well edited publication and provides both inspiration and information of value.

T. T. MINER
Veterans Admn. Hospital,
Bath, N. Y.

Consider THE CHAPLAIN exceller Always find something helpful in and would be glad to pay for my cop if necessary.

C. C. CAMPBELL
Veterans Admn. Hospita
Batavia, N. Y.

✣

THE CHAPLAIN is a gem and shou be continued monthly.

ROWLAND A. DAVENPORT
Veterans Admn. Center,
Portland, Ore.

N E W S B R I E F S

GENERAL:

The Chaplain School at Carlisle Barracks, Penna., has launched a program of training for enlisted men and women who are serving as chaplains' assistants. The first two groups of students were from the Air Force, the third from the Army. Courses included speech, music, typing, religious and morale factors, motion picture projection, administrative procedure, and motor operation. At the initial graduation service Chief of Air Force Chaplains Charles I. Carpenter told the students, "You will be the chaplain's extra arms." He cited the opening of Chaplain School study to enlisted personnel as a step toward providing assistants to handle administrative procedure and other detail work, allowing the chaplain greater freedom to practice his moral and spiritual duties.

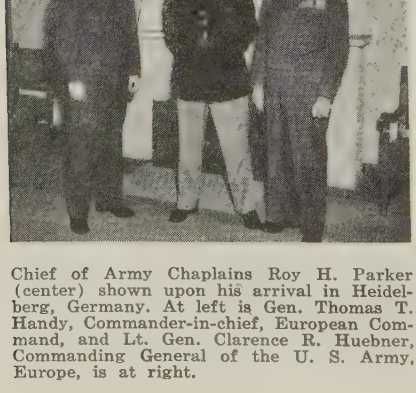
The effort to make the Christian gospel a reality in the market place passed another milestone at the four-day session of the second National Study Conference on the Church and Economic Life in Detroit. Four hundred and twenty churchmen—delegates, consultants and observers—found Christian fellowship a unifying force as they affirmed the relevancy of the Christian faith to the economic order and outlined ethical considerations involved in some of the controversial issues now plaguing the nation and the world. The Conference compressed the net results of many hours of earnest discussion by churchmen with divergent economic backgrounds into a 2,000-word message to the churches, "The Christian Concern and a Call to Action," and four reports that delineated specific challenges to the churches and the individual. The reports were referred to the churches "for study and action."

"What could and should American agriculture do for a hungry world?" was the question explored for two weeks in Washington, D. C., by more than 50 farmers, farmers' wives, and others in occupations closely related to farming. The seminar was sponsored by the Friends Committee on National Legislation and the American Friends Service Committee. Among statements made as a result of the study were: "We believe that we must think in terms of the world in setting up our agricultural policies. What all peoples need is that an economy of abundance be developed together with international planning for effective distribution. . . . We believe that the program the United States should now be adopting is something like that proposed by Senator McMahon, to put our best brains, best energy, best personnel, and largest appropriations into an effort to help every part of the world utilize its own resources. . . . that this is the great religious challenge of our times, and we appeal, not only to our Government, but to individual citizens, that we now show ourselves

willing to use our resources for peace as freely and generously as we were willing to use them in World War II for destruction."

In a personal and unofficial message to Senator Brien McMahon, the Rt. Rev. William Scarlett, chairman of the department of international justice and goodwill of the Federal Council of the Churches of Christ in America, commended the Senator's proposal for a global Marshall plan as a "bold, imaginative and constructive approach to the problem of delivering the peoples from the nightmare of the atomic warfare." "I am sure," he added, "the people of our churches will respond warmly to the spirit and purpose of your proposals."

Former Secretary of War, Judge Robert P. Patterson, presented the First $500 Annual Literary Award of the Committee on the Art of Democratic Living to Mrs. Evelyn Sibley Lampman for her book *Treasure Mountain.* Judge Patterson stated that *Treasure Mountain* was selected by the judg as the novel published in 1949 f young readers between the ages 7 and 16 which best portrayed t ways people live together democra ically; that it helped the reader understand and appreciate group d ferences and encouraged a desire the reader to make friends with me bers of a different group. A citati was also presented to Doubleday a Company, publishers of the book.



Chief of Army Chaplains Roy H. Parker (center) shown upon his arrival in Heidelberg, Germany. At left is Gen. Thomas T. Handy, Commander-in-chief, European Command, and Lt. Gen. Clarence R. Huebner, Commanding General of the U. S. Army, Europe, is at right.

CHAPLAINS' ACTIVITIES:

Chief of Army Chaplains Roy Parker recently returned from an e tended inspection tour of religio activities in Army installatio throughout the European Comma He inspected the physical facilit available to Army chaplains in th programs of religious worship, sp itual counselling and character gu ance, and conferred with Chapl Paul Maddox, Supervisory Chapl for the European Command. Chapl Parker also met with the chiefs the British and French Army ch laincies.

An increase in chapel attendance 174 per cent (exclusive of attenda at Sunday schools, evening servi and catechism classes) as a resul a month-long program designated "Operation Religion" has been ported by Chaplain Edward J. Bu of the Munich Military Post in G many. The program was created chaplains of the Munich Post to b about a greater awareness on the of both American personnel Germans of their religious obl tions. All denominations particip in the campaign, which was public throughout the Munich area by m of posters, announcements over

armed Forces Network and in the local newspaper. An essay contest on "Why I Should Attend Religious Services" was also used.

Other Army organizations in Europe have been working to stimulate increased interest in religious activities. The chaplains of the 26th Infantry Regiment recently conducted a "Religious Emphasis Week" which was well received by the troops.

The third Sunday of every month has been designated as "Family Day" at the chapel of the Kitzingen Training Center in Germany, according to a report from Chaplain Louis J. Beasley, chaplain for the Center. "Husbands, wives and children attending religious services together is an old custom among our people and a very beautiful one," declared Chaplain Beasley in launching the program. "We do not want this particular American tradition to die. Therefore, we are calling upon you to revive it in a larger way and make it live in power and meaningfulness again even though we are far removed from our dear American soil."

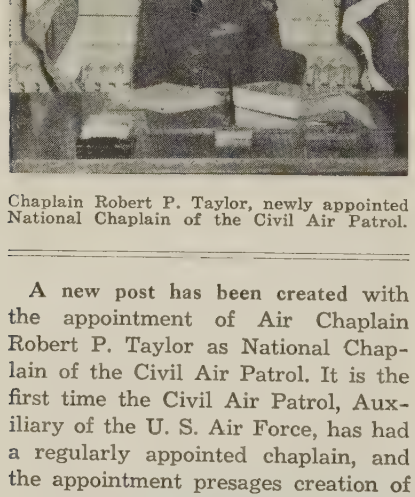
The Nurnberg (Germany) Military Post has a new chapel, housed in an extensively remodeled building which was formerly a German Cavalry stable. The twelve stained-glass windows by Peter Moenius, Bavarian art glassworker of Georgensmund, depict Jesus in the Temple, the Good Samaritan, David and Goliath, the Good Shepherd, Jesus Blessing Little Children, St. Matthew and St. Mark, the Prodigal Son, St. Luke and St. John, St. Paul, Moses, St. Peter, and a general pastoral scene.

One of the stained-glass windows of the new Army chapel for the Nürnberg Military Post.

Chaplain Edward W. Eanes, formerly district chaplain for the Maryland Military District, has been assigned to the Office, Chief of Army Chaplains, and has assumed duties in the Personnel Division. Chaplain Eanes has been on active duty with the Army since 1941 and was Assistant Division Chaplain for the 99th Infantry and the 12th Armored Division and Staff Chaplain for the Philippines Ground Force and at Camp Rizal, Manila.

Chaplain Martin C. Poch, formerly head of the Personnel Division, Office of the Chief of Army Chaplains, has been assigned to the Student Detachment, Headquarters, Military District of Washington, and is taking a six-month course in Personnel Administration at George Washington University. Chaplain Poch's first Army assignment was at Vancouver Barracks, Washington, under the then

Brig. Gen. George C. Marshall, and he served at Fort Clayton, C.Z., later becoming Sixth Army Chaplain and accompanying the Sixth Army Occupation Forces in Japan.



Chaplain Robert P. Taylor, newly appointed National Chaplain of the Civil Air Patrol.

A new post has been created with the appointment of Air Chaplain Robert P. Taylor as National Chaplain of the Civil Air Patrol. It is the first time the Civil Air Patrol, Auxiliary of the U. S. Air Force, has had a regularly appointed chaplain, and the appointment presages creation of a nation-wide organization of voluntary air chaplains throughout the CAP. Chaplain Taylor, who is one of the few chaplain survivors of the Bataan Death March, has since 1945 served with the Air Training Command, Barksdale AFB and Mather AFB, and Headquarters Air Materiel Command, Dayton, Ohio.

Chaplain J. H. August Borleis, formerly chaplain for the military district of Washington, has been assigned to the Far East Command.

Chaplain Louis M. Jackson of the Chaplain Reserve Corps has been recalled to active service and has begu a qualification tour of duty to estal lish eligibility for a commission in tl Regular Army. He is serving with tl 11th Airborne Division at Can Campbell, Ky.

Recent guests at the Chaplains' M morial Building were Navy Chaplai Matthew A. Curry, Luther F. Ge hart, Herbert Dumstrey, W. W. Wi ter, P. B. Wintersteen, E. W. Bryar L. W. Meachum, Deane W. Kenned Chaplain and Mrs. Bradford Lor and Chaplain and Mrs. R. S. Sass man; Army Chaplains Matthew Imrie and Albert C. Wildman; A Force Chaplain and Mrs. Arthur K. Brenner and son; Veterans Ac ministration Chaplain William Gold; and the Rev. Marion Creeg District Superintendent, Methodi Church, New Haven, Connecticut.

The high regard in which Arn chaplains are held by their comman ing officers is evidenced by a continu ing flow of letters of commendatic written on behalf of chaplains in tl field by their CO's. Commendatio of chaplains recently reported Chief of Army Chaplains Roy Parker are Albert F. Moss, Carl Ledbetter, Osborne E. Scott, Edwin Hall, David W. Louwenaar, Robert Thornton, Robert S. McCarty, Jol V. Tinnin, Louis J. Beasley, a George Lollis.

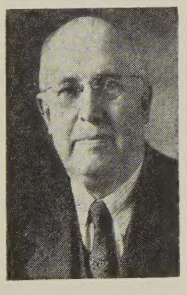
PERSONALITIES:

Dr. Frank C. Laubach, pioneer mi sionary educator and literacy expe is leading another six-month litera crusade in eight African countrie Dr. Laubach, who spends approx mately six months of every ye teaching primitive and backward pe

ple of the world to read their own language, has urged Christian groups in the United States to press vigorously for a "good bill" to carry out the President's program to aid economically backward areas. In the event the right kind of bill is passed, Dr. Laubach would like to have the Church establish a "Central Recruiting Station" for Christian technicians.

Dr. Harry N. Holmes heads a national and interdenominational "Committee on Interchange of Speakers and Preachers," mostly between the U. S. A. and the British Isles. "It develops a sense of Christian solidarity," says Dr. Holmes. "Each man returns to his own pulpit and people with a fuller knowledge of the progress of the Kingdom of God in the world."

Ralph Neal McEntire, Kansas Methodist layman, was awarded the Russell Colgate Distinguished Service Citation, the highest international award for service in religious education, at the twenty-eighth annual meeting of the International Council of Religious Education. The award, which was presented by Harold E. Stassen, president of the Council, is determined by an electoral college of 1,400 lay persons from more than 20 denominations and 20 councils of churches. Mr. McEntire has been a member of the First Methodist Church of Topeka for 62 years, has served 48 years as Sunday school secretary and research director, 34 years on the official board of the church, 33 years on the Board of Education, and 19 years on the Board of Trustees. All of these positions he still holds.



Ralph N. McEntire

Harold W. Hackett of Boston has been named the second of the five vice-presidents of the International Christian University in Japan. He is to be responsible for the business administration and general financial affairs of the University and for the details of the building of the plant at Mitaka. The first vice-president is Dr. Maurice E. Troyer of Syracuse University, whose responsibility will be curricula and instruction.

Dr. Ida S. Scudder was honored recently for her fifty years of pioneer work at the Vellore Medical College and Hospital by His Excellency the Maharajah of Bhaevanagar, Governor of Madras.

The Rev. Charles Rodrigues, formerly program associate of the Protestant Radio Commission, has become director of the educational division of the Sonocraft Corporation in New York City.

YOUTH AND EDUCATION:

An all-Protestant youth program is being formulated which will be presented sometime this year to the denominations that compose the United Christian Youth Movement. The UCYM includes the young people of forty denominations, about 90 per cent of the Christian youth of the United States and Canada. The plan is intended to include both form of organization and outline of youth activity. If adopted, it will be especially helpful in small communities where youth work needs to be done cooper-

atively in order to be effective, and in the training of adult leaders of interdenominational youth work. The idea was proposed by the Westminster Fellowship of the Presbyterian Church, U. S. A.

Chaplain Sidney R. Crumpton, of the First Cavalry Division Artillery APO 201 Unit 3, shown handing out LINKS and wishing his men well as they leave for their new assignment.

"Reclaiming Our Century Through Christian Teaching" was the theme of the 28th annual meeting of the International Council of Religious Education in Columbus, Ohio. Christian education in the community, religion in an ongoing society, analyses of religious education, group dynamics and leadership training, recruiting and training writers and editors for religious periodicals were among the subjects given consideration. Plans were set in motion for an international celebration of the fiftieth anniversary in 1951 of daily vacation Bible schools.

ANNOUNCEMENTS:

A conference on "The Church and War" to be held in Detroit May 8-11 has been organized on the initiative of 13 peace and pacifist groups to answer questions of Christian action raised by modern war. It will be attended by 500 delegated church men and women.

The Southern Baptist Convention will meet in Chicago from May 9 to 13.

The Northern Baptist Convention will have its 1950 meeting in Boston May 21-26.

FOREIGN:

The rehabilitated sanctuary of Central Church, Manila, P. I., formerly the Central Student Church and known as the "Cathedral of Methodism in the Philippines," which was almost completely destroyed by bombing during the war, has been rehabilitated by *Crusade for Christ* funds and by gifts of Philippine Island Methodists. The Rev. Thobur T. Brumbaugh, D.D., associate secretary of the Board of Missions, was the principal speaker at the reopening ceremonies.

In Mannheim, Germany, there is developing a new type of preaching. Six evangelical pastors recently speak every evening for a week in debating questions of faith and of the church before four congregations. This modified "town meeting" was followed by questions from the congregations.

The Free Methodist missionary board under the direction of Missionary Secretary Byron S. Lamson, has announced plans for building 32 major missionary projects at a cost of $100,000. Eleven of the units are being built in Osaka, Japan; others will be located in India, China, Africa, and South America.

Churches and Organizations

Affiliated or Co-operating with

THE GENERAL COMMISSION ON CHAPLAINS

and the work of the

SERVICE MEN'S CHRISTIAN LEAGUE

ORGANIZATIONS:

Nat'l Council of Young Men's Christian Associations
International Council of Religious Education
Federal Council of Churches of Christ in America
International Society of Christian Endeavor

CHURCHES:

Advent Christian General Conference of America
Baptist, General
Baptist, National Convention of America
Baptist, National Convention, U.S.A., Inc.
Baptist, North American General Conference
Baptist, Northern
Baptist, Seventh Day
Baptist, Southern
Baptist, Swedish
Baptist, United American Free Will
Christian Reformed
Christian Science
Church of God
Churches of God in North America
Congregational Christian
Disciples of Christ
Episcopal
Evangelical and Reformed
Evangelical Congregational
Evangelical Free Church of America
Evangelical Mission Covenant
Evangelical United Brethren
Latter-Day Saints
Methodist
Methodist, African Episcopal
Methodist, African Episcopal Zion
Methodist, Colored
Methodist, Free
Methodist, Primitive
Methodist, Wesleyan
Moravian
Nazarene
Pentecostal Holiness Church
Presbyterian, Associate Reformed
Presbyterian, Cumberland
Presbyterian, United
Presbyterian, U.S.
Presbyterian, U.S.A.
Reformed in America
Salvation Army
Seventh Day Adventist
Unitarian
United Brethren in Christ